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Reminiscences and Forecasts, or Fifty Years in China.

BY JOSEPH EDKINS, D.D.

Ps. lxxxix. 1: I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

MEMORY is a wonderful faculty. It helps us to look back on the rolling years of time. We can recall the living picture of the past. Life is like the movement of a swift ship traversing the ocean when those on board see shores and islands, once so near, left far behind. Still we travel on and on to the eternity to come.

I begin with my first impression of the interest of the missionary career.

An early recollection is that of the missionary John Williams, who was martyred by ignorant savages at Erromanga. In my father's home in Gloucestershire I saw his kind-hearted face. I heard the account he gave of life in the south seas. He was cut off in his prime. Twenty years before, he had left England with Moffatt, whose destined field of labour was Africa. Twenty years before that the London Missionary Society was formed.

My first sight of a Chinese book was in that same house in Gloucestershire. It was a Gospel of Matthew. The characters were unknown, but some had a line beside them or drawn all round them. These were the proper names in the Egyptian hieroglyphics; a similar cartouche surrounds proper names on the Rosetta stone in the British Museum.*

My first voyage was made fifty years ago. I joined the London Missionary Society in 1847, and was ordained as a missionary in December of that year, at Stepney meeting.

* This is one of the proofs for the ultimate identity of Chinese and Egyptian writing.

My reminiscences of that voyage include the beauties of the ocean. I watched the nautilus and the flying fish near the Canary Islands, and icebergs off the Cape. The calm at sea, with the moonlight on the water, and a storm near Kerguelen's Island in the Indian Ocean, left a deep impression on my then youthful mind. Then came Java, a most beautiful island. A missionary may leave his country and may find compensation in the thought, not only that it is an excellent thing to tread in the footsteps of Williams and Moffatt, both of whom I knew, but also in the loveliness of many a scene in nature which he visits in the discharge of duty. I had a much shorter voyage in the *Beemah* in 1859, and in her passed through the Straits of Sunda a second time. The ships of modern times are swift. Ulysses voyaged from port to port and saw the loveliness of nature in many a land, but how short a voyage he made compared with a passage to China. Then consider the object, not to reach a home in Ithaca, but to convert a nation in the Far East. How the world has changed since Homer. How much for the better. Then it was sword against sword, spear against spear, and why? Now it is the age of altruism, the loveliest of all philosophies and the most beneficial to mankind. Christianity has shone down on the world and taught mankind to love their neighbour as themselves. This has caused an immense change in the moral atmosphere since Homer's day.

Our native land is beautiful and dear to memory, and as Watts says, "there my best friends, my kindred dwell." But nature is beautiful in other lands. It is not England only that is beautiful. A man may leave his country and seek the conversion of the heathen, and while he does this there is the romance of missionary life to please the imagination. Those who go down to the sea in ships see there the wonders of God's creation. Memory will then recall the history of the past; it may be fiction or it may be fact; the Greeks and the Persians, the Jews and the Romans, are recalled, and these recollections are mixed with the rich beauty of the world to which the missionary is transferred. Who could pass on the south of the Cape of Good Hope, have a sight of the icebergs, of Java, of Hongkong, as I saw them in the *Beemah* in 1859, and not be reminded of voyages and travels, read in previous years, by Cooke, Basil Hall, Ross, Back, and Columbus. Poetry and history mix in a remarkable way in the new picture each day presented to the eye of the traveller by the natural world. My first sight of the Chinese in the East (I had seen them in London at the Chinese exhibition) was at Java. At last the breakers appeared in the distance. We entered the Straits of Sunda. It was a quiet, lovely scene with green islands on either side. It was very different then from what it became forty years later when the eruption of Krakatowa occurred, greatly changing the islands in the

Strait. This was the most striking physical phenomenon of the last fifty years. The sight of the Chinese in the village of Anjer, busy with their trading, reminded us that we were in the East among the people who are to be converted to God by Christian teaching. The light which came to us from heaven we were carrying to the Far East.

On reaching Hongkong, July 22nd, 1848, I saw for the first time a Christian preacher having eloquence and experience in teaching the truths of Christianity. He was an effective pulpit orator and able expounder of the Scriptures. His name was Ho Tsin-shen. I have met with other preachers since whose ability has been remarkable as preachers. If any one should ask what form does preaching take in China, and why do we come to China to teach the people Christianity, we can reply they appreciate it, are worthy of it, and advocate it most ably. They are aware of its value and of the PRACTICAL ADVANTAGES it confers. The solemn inquiry, What shall it profit a man if he gain the whole world and lose his own soul? comes to the Chinese with great force, because they are a commercial nation. It is eminently wise and legitimate to seek their conversion. The Christian religion would not be so richly fraught with blessings to mankind if *Jesus* were not sent from God. Some nations, such as the Hindoos, are famed for subtle argument, but the Chinese value solid advantages, such as are secured by Christianity. It is for these that they accept the Gospel and receive baptism. Sok Tai, an Amoy convert, whom I knew, was on account of his Christian character not much liked by his superior officer. He was a soldier, and he was placed in the front in a fight with pirates. He won a brilliant victory and was reported as a brave and successful assailant of the pirate force. Uriah fell in the conflict when sent forward to meet the enemy in the front rank. Sok Tai, in a like position, won great honour.

It was on September 2nd, 1848, that I reached Woosung. Two young ladies were coming with me to join the London Mission. We came in three blue cloth sedan chairs to the Soochow Creek. There we crossed on a ferry boat. There was no bridge at that time. Dr. Medhurst, Dr. Muirhead and Mr. Alexander Wylie met us, and with them we walked home to the London Mission as it was then. There is a tablet to Dr. Medhurst's memory in the old Union Church, which speaks of his forty years of missionary labour as a preacher and as a translator of the Scriptures. He preached in three dialects.

There is a tablet there to Dr. Bridgman, who laboured long and faithfully in the service of Christ as an editor of the *Repository* and translator of the Scriptures. I knew him well and valued him for

his amiability and his interest in public matters connected with the diffusion of knowledge. There is another tablet there to Benjamin Southwell, a missionary who was taken away by fever after being two years in Shanghai. During these fifty years on which I now look back, with not a few sad reflections and much thankfulness, there have been many earnest men with loving hearts who have come and gone after a short life. They crossed the narrow stream before me. I remember saying to him, you will be preaching soon in the native language. Instead of that his soul went upward beyond the shining stars to God who gave it. There have been many such. Their record is a short one on the roll of time. It is, however, bright with love and hope. Jesus has said to them, come up higher. Such was James Gilmour, whose book on Mongolia fixed the attention of the reading public, through his gift for graphic description. His ability was great, yet he was cut off early. There is in these short lives a mystery which we cannot solve.

I resolved to study Buddhism, a religion of very great interest, because it resembles Christianity. I found that idolatry is a subject of deep interest. For example, in very many Buddhist temples there are three prominent Buddhist divinities, representing wisdom, mercy and happiness. We have much respecting wisdom in the Old Testament. In the Gospels, wisdom is justified by her children. As to mercy, Jesus Himself is the very impersonation of mercy. It is characteristic of the Gospel he taught. Happiness is the hope of a future state of joyful life beyond the grave. It is revealed in the Book of Revelation. These three main ideas of the Buddhists resemble the teaching of our Bible. Like the Christian religion, Buddhism recognizes the misery of mankind and professes to provide a saviour. The Buddhists in China are polytheists, though they profess atheism and believe in a future state while they talk of the Nirvana as annihilation. Buddhism has yielded to the effect of national ways of thinking, and the aim of the priest in a monastery is to obtain merit by good deeds and substantial advantages on his becoming a servant of virtue. At Puto, which I visited many years ago, the sea imparts the thought of immensity and powerful dominion to the worship of the goddess Kwan-yin. Hangchow Buddhists rejoice in the beauty of lake and grove. Wu-tai Buddhists delight in the clear and cold atmosphere of a high mountain, to which worshippers are attracted from great distances. The words of Jesus stand confirmed, Woman! the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The hour cometh, and now is when the true worshipper shall worship the Father in spirit and in truth.

These words are adapted now for China, as the prominent seats of Buddhist worship testify.

The observations I have made, during fifty years' study of the three religions of the Chinese, are that human efforts to know God must fail in the case of the Buddhists, through perverse reasoning ; among the three religions, Confucianism has no Saviour, and the other two have mistaken views of the mode of salvation.

Mankind are shut up to the acceptance of Christianity as absolutely necessary to salvation. But all the three religions have prepared the way for Christianity.

The T'ai-ping movement of forty years ago seemed at the time to herald the admission of China to the number of Christian states. They that take the sword shall perish with the sword. So it was with the T'ai-ping movement. The leader refused to listen to the Trinitarian argument. I borrowed from the first Bishop Boone "Waterland on the Trinity and the Deity of Christ," and prepared a paper on the Trinitarian basis, showing the relation of Jesus to the Father. I took it to Nanking and sent it in. I received in reply autograph remarks from the T'ai-ping chief, who, however, maintained his pretensions to be the Son of God. He promised to Christian missionaries a good reception in Nanking. This we declined after careful consideration. An armed city in a state of siege was not the best place to found a mission for the extension of the Gospel of peace. Especially was this clear to us at the time, because the leader of the attempted revolution refused to resign his claim to be the brother of Jesus Christ. (1860.)

The T'ai-ping movement in its end shows that the proper objects of religion cannot be obtained by the employment of warlike agencies. The use of force is incompatible with the teaching of the Prince of Peace. All Christian nations ought to cease to make war as one of the effects of revivals. Outside of China the progress of Christian thought and activity has been very pronounced during the last fifty years. On going home, I saw this in 1875 and 1892. The spread of Christian education has been remarkable. The number of educated persons in the world has very greatly increased, and the spread of religious revival has conspicuously helped the Christian cause. The revival preachers have added to the number of missionaries very considerably. The Chinese statesman wonders at the missionary propaganda. It increases perceptibly each year. The province of Hunan begins to feel differently. Hunan is not now so hostile as it was, and the enlightenment caused by the spread of education, is accompanied by zeal for the extension of Christianity. The effect is now seen in an improvement in the attitude of the Chinese, and the enthusiasm of the West is one of the converging rays of influence which has contributed to melt by focal fire the hardness of the Chinese heart. The province of Hunan begins

to adopt a new tone of feeling towards the foreigner. It may be expected that the people of that province will become as ardent friends of the Gospel as they have been eager foes. They have opposed Christianity. They will turn round and defend it. If the Chinese statesmen knew how to estimate the forces in operation, they would see that the presence of an increased number of missionaries indicates the zeal of the Christian nations and leads to an advance in the number of converts in China. The readers of the Chinese Bible are four times as many as they were. The Bible is being read everywhere, as the reports of the Bible Societies show. The gift of a New Testament, in a silver casket to the Empress, led to the purchase of the Old Testament by the Emperor. The statesmen of the country are studying the religious question. The viceroy of the provinces of Hupei and Hunan, says in his late book that it is not right in the Chinese to persecute Christianity. What China should do is to reform her own government. Christian churches have, since the treaties were made with foreign nations, spread over the whole land. To burn the churches and murder the missionaries, he says in his book, leads to loss of dignity, honour, and territory on the part of China. He refers to the German seizure of Kiau-chow on account of the murder of two German missionaries. What China has to do is not to persecute, but to practice the Confucian virtues of filial piety and loyalty. The Christian church ought to have the same liberty as Buddhism and Taoism. By edict, toleration is granted, and it ought to be maintained. It is of no use to China to drive out the foreign missionary. It is not only of no use, but when the scholars lead the way the ignorant people join in the persecution, men of low morality follow, members of forbidden sects and discharged soldiers take advantage of the persecution to rob and burn, and a case difficult to settle with the foreigner is the result. The Emperor's heart is grieved; and trouble comes upon the state. This is not what the benevolent and patriotic man is willing to do.

The viceroy pictures a crowd gathering round some traveller—a foreigner in the Chinese service, European or American missionary or merchant—the unruly mob does not know nor care to know the facts. He describes the stone throwing, the beating, the shouting of ill names. All the crowd sees and knows is that a foreigner in Western costume has come. He points out the unreasonableness of this display of mob violence and urges on the scholars of his government to meditate calmly on this whole subject and try by adopting better methods to restore the lost power and prosperity of their country.

During the last half century there have been hundreds of such cases. There was an instance as far back as 1847 when Dr. Medhurst, Dr. Muirhead and Dr. Lockhart were violently attacked in

this way now graphically described by the viceroy. It was in the year before I came to China. Now after fifty years, during which very many faithful missionaries have been martyred, and a few foreigners not connected with missions, the government by edict and proclamation, as well as by books, is trying hard to carry out the treaty principle of toleration and protection.

There must be by the principle of cause and effect a change among the people corresponding to the sincerity of the government. The cure for mob violence will be found in education. We have had medical missions, and they have effected very great good, and continue to do so. But while the people remain in ignorance, chemistry and physics are not understood, foreign skill is undervalued and the people continue believing what they believed a thousand years ago.

In the present educational policy of the Emperor and the wisest of his councillors, there is the promise of a better time coming. The great want for China has been popular education and the adoption of the Christian faith. They will now have education, but it is adapted and intended for the well-to-do classes, and the poor will still be left without mental training, yet the instruction of the literati will be a benefit to the missions, because, as the viceroy says, it is they that take the lead in riots. The school-masters, as a class, throughout the country will lose no more time in studying essays with no merit but style. They will be acquainted with the elements of science, and education everywhere will be more conformable to Western ideas.

If education and Christianity spread among the natives of China they will become as peaceful as England and the United States. Not only may this be said because like causes produce like effects, but there is the evidence of the presence of divine power in the modern history of the Christian church. Every true conversion is an instance of God's presence and a proof of the divine origin of Christianity. In this century, and especially during the latter half century, there have often been multitudes in the valley of religious decision. The little one has become a thousand and the small one a strong nation. I, the Lord, will hasten it in his time. Dr. Alexander Williamson, who formerly for many years sat in this church, told me long ago how much he was refreshed through being present at Belfast at a time of religious revival. When conversions are numerous our faith expands in due proportion. It was so with him, and he rejoiced at the manifestation of the presence of God.

During my life in Peking, extending from 1863 to 1889, the advance was steady and all the churches in the five missions were well filled when I left. The law was that of steady progress. After I left we heard of a season of rich spiritual prosperity in the ministry

of Rev. J. H. Pyke. At that time large numbers were added to the Christian communities, not only in his own, the Methodist mission, but in other Protestant missions. Such events directly tend to swell the faith in God of missionaries and native converts to a great height.

While I was in Peking, I went down with Rev. John Innocent to see their work in Shantung as well as our own London Mission work. There were clear signs of God's goodness in turning the hearts of many to the Gospel.

In 1889 I visited Dr. Griffith John and saw his work and that of the other missions in Hankow. When I saw it I thanked God and took courage. The sphere of influence of the Hankow missions includes the province of Hunan. In that province there are not wanting signs of missionary success.

There was a time in the history of the Christian church when worldly power was smitten by the stone cut out of the mountain, and the stone grew in size till all European countries became Christian. This was a great victory over three heathen religions—the religion of Rome, of Greece and of the Celts and Teutons. A like struggle is now advancing in China between Christianity and three adverse religions. It may be said that the victory has already been won over the Taoist and Buddhist religions. They make no effort to secure self-preservation. They write no books against Christianity. The viceroy of the Hu provinces looks on them as in a state of hopeless decay. He does not regard Confucianism as decaying. He thinks the remedy for China's misfortunes is in the hands of the literati. They must act loyally and persistently in tolerant behaviour, persevering study and exemplary display of the Confucian morality in their lives. Let Christianity, he says, be like Buddhism and Taoism a tolerated religion.

The Emperor holds the same views with the viceroy. We may therefore forecast the future. The waters of the Euphrates are dried up. Buddhism and Taoism cease to be a barrier to the kings of the east. The sixth angel has poured out his vial. The great river of idolatry is dried up, but there is still the world power. It is considerably weakened. We may ask then what will be the result? The conflict remaining is the struggle between Christianity and the much weakened world power. Our books are being widely examined. The literati throughout the country are busy in new studies. Books of Western science and history are carefully read. The result will be an enormous accession to the Christian ranks in a few years. Faster than India, sooner than Japan, China will become a Christian land. All these three countries will yield themselves to the Gospel of peace and love, but China will be the first since China is the most populous of the three countries; by far it will be a very

great victory for Christianity when this takes place. It will be the greatest victory achieved by the Christian religion since the Roman Emperor Constantine became a Christian and the Greek and Roman religions were bound helpless and subdued to Constantine's triumphal car.

I will sing of the mercy of the Lord for ever. With my mouth will I make known thy faithfulness to all generations.

*How to deal with Persecution?**

BY REV. GRIFFITH JOHN, D.D.

THE position of the speaker by whom this important subject has been introduced is this: "It is God's plan that the Church should be a persecuted Church, and that Christians should overcome by passive endurance."

My own position is, that reasonable protection is right, and that when a real case of persecution comes before the missionary it is his duty to take it up and do for the convert what he would do for himself in similar circumstances.

We are dealing now of course with *real* and not with *sham* cases of persecution. *Sham* cases are often brought before the missionary, and with these he ought to have nothing to do. It is his duty to investigate every case thoroughly before taking it up and try and settle it in an amicable way. It is only as a last resource that he would be justified in bringing it before the Consul, or the native authorities even.

A good deal has been said here this afternoon about Cæsar and the wrongness of appealing to Cæsar on behalf of the converts. I should like, for the sake of clearness of thought on this point, to put the following questions to the speaker and all others present who hold similar views:—

(1). What do you mean by the *Church* in China? Do you mean a Church consisting of the native converts only? Or do you mean a Church consisting of the native converts, plus the foreign pastors?

(2). If the foreign pastors are included, are we to have one rule for the converts and another rule for ourselves? If the converts should overcome by passive endurance, should not the pastors do the same? Should not the pastors be in *all* things, and therefore in this thing, an example to the flock?

(3). Well, then, suppose a Chinese mob were to attack your private house, would you, or would you not, appeal to Cæsar?

* A speech delivered at Kuling Church, Tuesday, 23rd August, 1898.

Would you take the spoiling of your goods joyfully, or would you seek compensation? What have you been doing in the past? What about the Sze-chwan riots, the Fookien riots, the Wusueh riots, and many other riots, all of which are still fresh in our memories?

(4). Suppose your chapels were pulled down by a mob, with or without the connivance of the native officials, would you, or would you not appeal to Cæsar? Would you not seek indemnification? What have you been doing in the past? What do you intend to do in the future?

(5). Should an attempt be made to drive you out of a city by the gentry, or the blacklegs of the place, what would you do? Would you appeal to Cæsar? Have you not done so in the past? Have some of you not done so quite recently?

(6). Now, here is a native convert enduring persecution on account of his profession of Christianity. He comes to you for sympathy and help. You sympathize with him of course; and you could help him by appealing to Cæsar on his behalf, but this your *principles* will not allow you to do, so you address him thus: "Venerable brother, you are a Christian, and, as a Christian, it is your duty to suffer patiently. I am very sorry; I sympathize deeply with you; but I can do nothing for you. It is God's plan that the Christian Church should be a persecuted Church, and that Christians should overcome by passive endurance." Would that be consistent? Would that satisfy the heart, the conscience, or the intellect of your venerable brother? The Chinaman is not a fool. He can see through all that. Whilst you are in the habit of exacting reparation for every injury done to you, whether in person or in property, you are bound, it seems to me, to apply the same rule to your persecuted native brother and give him every help in your power when he appeals to you in his hour of need. We must take our stand alongside the converts and have the same rule for them that we have for ourselves.

I should like to touch on two or three points that have been brought up in this discussion. You say: "*We* have our treaty rights, and it is only fair that we should fall back upon them." Yes, we have; and so have they. Is it not fair that they also should get the full benefit of their treaty rights? You say: "*Their* treaty rights were forced on the Chinese government." Yes, they were; but so were ours. You say: "The converts are Chinese subjects, and ought themselves to appeal to their own authorities." Theoretically that is the right position to take; but *practically* the position is untenable. What would be the use of they themselves appealing? It would bring them no redress whatever; and it might, and probably would, involve them in further difficulties. You say: "The converts must be subject to the powers that be." Amen say I to that, taking

the words to mean what the Apostle meant by them. I am ever telling the converts that they must be in subjection to the higher powers, and that it is their duty to strive to be, not only good and loyal subjects, but the best and most loyal subjects in the empire. We are now, however, dealing with the question of persecution; and in dealing with this question it would be well for us to ask ourselves what we mean by "the powers that be" when speaking of China at the present time. England and America form a part of "the powers that be," and they have decreed that the Chinese Christians shall not be persecuted on account of their religion. When we appeal to these two powers, or to the magistrates, backed up by these two powers, what are we doing but appealing to "the powers that be?" You say: "Paul never appealed to Cæsar on behalf of the converts." True, but he did appeal on his own behalf, and not in vain. To whom could he have appealed in those days on behalf of his converts? Do you think he would not have appealed, in some cases at least, if he could have done so to any purpose? The question is not what Paul did in those circumstances, but what he would do in these? You say: "I have no difficulty in appealing to the native magistrate, but I strongly object to missionaries appealing to the Consul." But why? In either case you appeal to Cæsar. The principle involved is one and the same. You say: "The system of appealing to magistrates and Consuls on behalf of converts, may be so abused as to land us in difficulties, and even bring Christianity itself into disgrace." It certainly may; but I do not see why it should. Everything depends on the spirit and the way the thing is done. *Abusus non tollit usum.*

My own plan of procedure is this:—

(1). When a convert comes to me complaining of persecution I try and find out, in the first instance from the man himself, how the case stands; how far it is a real case of persecution and how far he himself is to be blamed. Sometimes there is no need to go further. Close examination brings out the whole truth, and the convert is dismissed with a few words of advice, and sometimes rebuke.

(2). If convinced that the grievance is *real*, one or more native assistants are deputed to go and inquire into the case on the spot and try and get it amicably settled. This I have often found to be quite sufficient. Reconciliation is effected and the persecution stopped. Our most trustworthy men are chosen for this task.

(3). If the native assistants find themselves powerless to manage the affair, I try and get the persecutor to come and see me and talk the matter over with me in the presence of the native assistants and injured Christian. If he comes I have no difficulty, as a rule, in putting matters right and restoring peace.

(4). If I fail in this I try and find out if the persecutor has influential relatives or friends in or about the place. I write to one or more of them and try to get them to remonstrate with the man. This I have found to be a good plan in certain cases. A polite letter will often do much. I have had men come to my study and thank me for the compliment thus paid to them.

(5). If all these means fail I send the name of the persecutor to the *Yamên*, and, if necessary, to the consulate. This generally brings the man to his senses. As a rule he will be in my study within a week, seeking reconciliation. And now I have an opportunity of heaping coals of fire on his head. I speak to him kindly, explain matters to him fully, give him tea and cake, besides many words of advice. The Christian is called upon to forgive his persecutor, and both are asked to get up and bow to each other as a token of reconciliation. The persecutor is asked to write a paper promising not to trouble the Christian any more, and is then dismissed in peace. All this takes the persecutor by surprise. He comes to the conclusion that we are not the bad people he had supposed us to be, and in many cases becomes a fast friend. Some of my best friends among the natives are men whom I have treated in this way, and some have become warm-hearted Christians as the result of this mode of dealing with them. The only people who growl are the *Yamên* runners, who are so suddenly despoiled of what they look upon as a fair game. A note is sent to the magistrate, stating that the persecutor has apologized, and requesting that the case be regarded as settled. The magistrate is glad enough to get the good news; but the *Yamên* leeches do not like it, and will sometimes vent their chagrin in no very polite terms.

Such is the plan that we pursue at Hankow. If my colleagues, Messrs. Bonsey and Mr. Sparham, were here, they would give you pretty much the same description of our plan as that to which you have now listened.

My advice then is this: Protect, but protect the worthy only. Try by every possible means to find out exactly how the case stands before committing yourself. Take up no case that is not real and important; and when you take it up do so in the spirit of fairness and love. Let not the question be, which is the Christian and which is the heathen, but who is right and who is wrong. If the heathen is right, defend him; if the Christian is wrong, rebuke him. In this way you will establish a character for being a good and righteous man, and the heathen, as well as the Christians, will trust you.

*Missionary Conference held at Ku-ling, Central China,
August 22nd to 25th, 1898.*

(Continued from October number.)

Tuesday, August 23rd, 1898.

DEVOTIONAL exercises were conducted by Rev. L. L. Little, after which the Chairman (Rev. S. I. Woodbridge) called for the minutes of the previous day, which were read and adopted.

The general topic for the day was "Church Problems."

Rev. G. G. WARREN, addressing the Conference on the subject of Self-support, said that in this matter it was well to remember the words of the Lord Jesus how He said: "It is more blessed to give than to receive." A Church therefore that only receives, and does not give, lacks in blessing. This should lead us all to look toward self-support. The Church at Jerusalem, however, was not self-supporting, and we need to bear in mind that self-support, while advisable, was not necessary for the existence of a Church. Better have a real Church not self-supporting than a Church lacking in some essentials that is self-supporting.

In some Churches the whole membership consists of poor people, but the poorest Church and the poorest members will be better if giving something. Let the converts know that their contributions have some definite aim. Do not cripple native effort by accepting from foreign sources funds to supply what the natives themselves might do. A number of C. E. Societies had offered to support all the native preachers in the district, but he (the speaker) refused, suggesting that they should train and send out one of their own members, and as a result of this they are hoping to welcome a medical colleague for Dr. Hodge this autumn.

The speaker then referred to offers of money which were now being made to the Churches from unconverted people. In their own Mission they had been offered money to save people from contributing for the government loan. Others had offered money so that in using the name of the Wesleyan Mission they might avoid paying taxes, theatre fees, or that as members of some secret society they might save themselves or others from imprisonment or execution. He then read a document where a firm of beef-butchers had offered the Wesleyan Mission the sum of one hundred thousand cash annually if the missionaries would allow them to use their name. On examination the speaker had found that the said firm

was already paying a sum of 250,000 cash, which they hoped to save by paying 100,000 cash to the W. M. S. The speaker then made an earnest plea that we should have nothing to do with such money.

In conclusion, the speaker referred to the origin of the society class in the Wesleyan Methodist Church (that being in the first place an attempt to place the associates of John Wesley on a sound financial footing) as proof that efforts toward self-support might, by God's blessing, be made means of great spiritual blessing to the native Churches.

Rev. D. N. LYON, speaking upon the same topic, said: Mr. Warren had given a new aspect of self-support; his was the old. The question of self-support was not a prominent one in the early Church. Paul's aim was not to consider how the Church should be self-supporting, but how to make the Gospel free of charge. He laboured for his own support, and it might be better if missionaries in China did the same.

Liberal support had been given the Church in China; whilst the Chinese were so poor we hesitated to ask them for contributions. We ought to expect the support of the Churches set on foot. The non-employment of natives would have made our work self-supporting. The salaries given to native preachers have been greater than the Churches could bear. Self-support had been preached, but the foreigner had been nourishing the Church too much.

There was little hope of reform in the old Churches, yet he would recommend a gradually diminishing system of support. To make this a success it was absolutely necessary that other Societies should keep their hands off. Missionary comity should allow one Church to institute reforms without danger of losing its converts. He would advocate no grants to new pastorates, and the training of natives in systematic giving. Not only should they be trained to give money; they should be trained to do voluntary work for Christ. If they had the Nehemiah spirit the question would solve itself. The Church should not be made an alms-house. Let us emphasize the spiritual side of Christian work.

In new fields it was perhaps possible to start out on self-support. The Corean work succeeded on these lines. The heathen disparaged paid effort. We should beware, lest money hide our Saviour.

Build no chapels for Chinese Christians, for in so doing self-support would be destroyed. A straw hut built by the natives would be better than a five thousand dollar church put up with foreign money, and this applies all round.

Mr. WILLIAM M. CAMERON then addressed the Conference, and on the motion of Rev. G. G. Warren, seconded by Dr. Jellison,

was granted an extension of ten minutes, in order that he might give a more complete account of work on the Si-ngan plain, supported by native effort.

Dr. W. E. MACKLIN gave an account of his visit to the English Baptist Mission work in Shantung, and commended their principles of self-support.

Rev. J. S. ADAMS, whilst advocating self-support, recommended care in its adoption.

Rev. D. W. NICHOLS spoke of the value of self-support in compelling lazy native teachers to work.

Rev. J. WARE emphasized the necessity for instructing native Christians on this subject.

Rev. E. S. LITTLE requested information as to how to act when natives were paid more than the Church could afford to supply and as to what to do in opening new work.

Rev. D. N. LYON in reply advised the employment of preachers whose salaries *could* be paid by the native Church and recommended *preaching* in new fields until a Church could be established.

Rev. G. W. PAINTER spoke of how God opened up the way when guidance was sought.

Rev. J. S. ADAMS referred to a successful work in the Chekiang province, which was commenced by a Christian who supported himself by the sale of ointments, etc.

Dr. GILLISON thought we should distinguish in the matter of self-support between evangelistic and Church work, and said the loss of foreign control over the work in Japan and Madagascar had proved disastrous.

Rev. D. W. NICHOLS referred to the blessing accruing to a gift of Tls. 10,000 in the province of Fukien.

The session adjourned with prayer by Mr. Herbert Taylor.

Afternoon Session, Tuesday, August 23rd, 1898.

The session opened with prayer by the Chairman (Rev. G. John, D.D.), who afterwards announced Rev. J. Hudson Taylor's inability on account of illness to address the Conference, and called for an address on "How to deal with Persecution," by Rev. Joseph S. Adams, A. B. M. U., Han-yang, who spoke as follows:—

First of all we will refer to the testimony of Scripture about persecution; *secondly*, study a few lessons from history; and *thirdly*, conclude with some gleanings from our own experience.

First, we find from Scripture that persecution was designed by the Father for His children, and was that which the Master foresaw and anticipated for His disciples. In Matt. x. 35 the Lord Jesus foretold this persecution.

- (a) This was to be the test of love. V. 37.
- (b) It was to be a proof of discipleship. V. 41.
- (c) They were directed how to behave under persecution.
- (d) Also, in Matt v. 11 and x. 22, 23, they received specific instructions as to what they should do in persecution. The policy of non-resistance was not born of cowardice or fear. It was the retreating wave of an advancing tide.
- (e) Moreover, comfort and help were promised. We have felt the joy of success; there is deeper joy in the conscious fellowship of Christ in the school of sorrow. "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings."
- (f) Security promised to the persecuted. V. 30. Having such promises how boldly may the Christian go forth to his service of suffering.
- (g) In the face of such mighty foes, in the early years, how alone and deserted these disciples would feel; but they were not to war at their own charges. V. 18 and 19. "It shall be given you—what ye shall speak."
- (h) Again in the 27th we have a beautiful word, the lessons learned in the silence of suffering, "Preach ye on the house tops!" The testimony of Jesus is the best answer to persecution, and with the word of His power we overcome our spiritual foes.
- (i) Finally, we have a glorious reward promised to the faithful in persecution. "Happy are ye." "He that endureth to the end shall be saved."

Looking over these and kindred passages we come to these conclusions about persecution:—

1. We believe it is God's will that the Church should be perfected through suffering. The trees of His planting, by every wind that blows grow deeper in root, stronger in limb and branch, richer in fruit, more glorious in His beauty. Persecution is health. The Church without trial is a Church without a testimony.

2. The Lord Jesus has foreseen these circumstances and made all provision for them. Can persecution hurt any Christian man, or any Church, in the face of such promises and the power behind them?

3. Looking at His Word we are convinced that if any man, or Church, or mission, shirks persecution, fears it and hides behind a gun-boat, or any temporal power, God is deprived of an opportunity to prove His faithfulness, to manifest His power for the benefit of His people. If we were living face to face with God, in this world's realities, we might see more miracles!

4. *I want to protest against a tendency of the times to abandon spiritual weapons for temporal and political ones.* The appeal to Cæsar must not supercede the appeal to Jehovah! We must not take our cause out of God's hands. Your cause is *His*. When Paul heard the voice of Jesus, on the road to Damascus, it was, "Paul! Paul, why persecudest thou Me!" There is not a trial which comes upon a native Christian in your Church, but the Lord Jesus knows more about it than you do, and has a great deal more sympathy for the sufferer.

These principles are of God. They have stood the test of ages. The oftener we can get down to these foundation truths the better for us and our people.

2nd. *Let us study a few lessons from History.*

I have been asked to speak more particularly with reference to Roman Catholic persecutions in China. Who can read a work like Daubigne's "History of the Reformation" without feeling that history is the record of God in action. The story of missions to-day is a continuation of the Acts of the Apostles. Is it not true that the broad foundations of Christian faith are laid in the blood of the saints? Their sorrow is the rich inheritance of the Church to-day.

What are the lessons of history as concerns the Church of Rome? She is the enemy of the Gospel, and will continue so to be. She boasts that she changes not. She uses all possible means to gain her purposes. Her weapons are carnal. Our victories in past ages have been won by opposing carnal weapons with spiritual, Rome's superstitions and idolatries with true knowledge and pure worship.

How does Rome work against us in China? She still trades upon the credulity and covetousness of the people. Well do I remember the first Catholic attack on the Baptist Church at Kin-hwa Fu. They heard the work of God was prospering and sent up native priests as spies. The first thing they did was to find leading native Christians and obtain details about the members. They derided the Scriptures, claiming special privileges in the Kingdom of Heaven. They sought out any black sheep, any rejected enquirers or discontented members. They made enquiries as to lawsuits, who were in debt and wanted to escape payment, who had debts they could not collect, who wanted to get a wife, or a business, or an education? Such baits were used on their hooks when these priests came fishing! The Christians were surprised by this attack and came together for conference and prayer. "How shall we argue with these Catholics?" "Test them by your Bibles, compare their words with Scripture," was the answer they received. This plan worked well. In a teashop the native priest stated that the bishop in the provincial city is a very great man! "He has more authority than the Viceroy.

He has the keys of hell and heaven. We see them at Easter and other high festivals." One of the Christians wished a description of the keys. He was told they were about two feet long, of gold, and covered with precious stones. "Where are they kept?" The bishop keeps them in three boxes—one locked by the Father, one by the Son, and one by the Holy Spirit! "What do you do when the bishop shows the keys?" "We worship them!" "This book tells me to worship God only." After the priest again insisted, the Christian quietly asked, "Can you tell me where the key hole is?" This was a poser. The Christian went on to say, in Rev. i. 18, "I have the keys."

The only safety for Protestant Christians is a well read Bible. If we do not teach our Christians the errors of Rome we shall rue it. The persecution of to-day is a seduction rather than an attack. We need more anti-Romish literature in China. Our poverty in this respect is most marked. We should deal with these subjects in a charitable spirit. Some Catholics who come to us do so because they wish to get behind a Protestant tree to shoot at their own priests. Again I protest that we are not to fight Rome with Rome's weapons. We are to fight with God's weapons—love for hate, instruction for ignorance, the Bible *versus* tradition, Jesus our great high priest in place of a fawning before a mere man, the blood of Jesus instead of the sacrifice of the mass,—these are the weapons which fought and won the battle of the Reformation.

3rd. *A few gleanings from personal experience.*

I believe the method of dealing with persecution adopted by the China Inland Mission—the Bible method—is one which God largely honours and blesses.

The missionary is wise in taking up severe cases of extreme persecution. The native Christian has moral rights, if he has no political existence. I would claim for him his rights as a citizen. He has a right to go before his magistrates, as a law-abiding man, and claim protection from his enemies. Paul stood upon his rights as a Roman.

At the same time there is a great deal of *sham* persecution and petty annoyance unworthy the name of persecution. It is very difficult to get at the bottom of such cases. In the weekly prayer meeting you will get much help. If you have men around you who love God and prayer, it is good to bring these cases before the brethren at the prayer meeting. The native Christians know more about these cases than you do. Give a calm, impartial view of the case. Let the persecuted one speak for himself. You reserve a right of action as a final court of appeal.

It strengthens a man to feel he has a praying Church behind him when he is in the right. When in the wrong, he gets his eyes opened to see he has been misled by prejudice, or passion. I have known such cases simply laughed down, and the "victim" himself join in the laughter.

In all cases be sympathetic. We are not, as foreigners, so sensitive to the troubles of our converts as we might be. They bear much we have no idea of. Do not feel bothered by their trials. Use the opportunity to strengthen their loving faith in God and your own good influence over them. Teach them to pray for their enemies. If that is strange doctrine to your converts, you have not done your duty!

In conclusion, teach your Christians that "God is prepared to do for His people all they are prepared to trust Him for!" or in other words, "According to your faith be it unto you." Then the record of our native brethren and their patience in trial, will be one of the brightest pages of missionary history in the East.

After the singing of a hymn the Chairman invited five-minute speeches.

Rev. T. W. HOUSTON remarked that although he agreed in the main with Mr. Adams' position he thought there was another way also. The Chinese government had a duty in repressing lawlessness and protecting Christians in their position, which is a legal one.

Pastor KRANZ said he held Mr. Adams' view regarding our action towards persecution when he first came to China, but a sermon by Archdeacon Moule changed his views. He believed "love means justice and justice means love." A missionary was justified in protecting his converts.

Rev. E. S. LITTLE thought it presumption to expect a special miracle for the protection of converts when ordinary means were at hand. He had no hesitation in applying for protection when necessary.

Rev. G. G. WARREN thought that much disappointment in the work in some districts in Hupeh would not exist if Mr. Adams' principle had been adopted. The oppressed, when helped by the intervention of foreigners, became themselves oppressors.

Rev. W. H. WATSON thought the solution of the problem lay in the consideration of the peculiar relation in which we stand to the Chinese. He could not say the present state of affairs is of God. He thought our interference branded the Christian religion as a foreign religion.

Dr. W. E. MACKLIN said he had interfered with beneficial results in a case where Christian soldiers were persecuted on account of their faith.

Rev. W. N. CROZIER stated that one speaker inferred that because the Chinese government was corrupt it was not ordained of God, and remarked that the words "the powers that be" referred to the Roman government, which was a corrupt one.

Mr. P. T. DEMPSEY said the text quoted did not call on us to protect native Christians, but urged the latter to obey the law. Missionaries were used as tools by foreign governments desiring concessions from the Chinese government.

Dr. F. M. WOOLSEY felt strongly on the question as he had retreated under fire. He claimed that "right wrongs no man," and we do well to take a side if it is the right one.

Rev. T. W. HOUSTON asked advice from Rev. Dr. John, Rev. G. W. Painter and Rev. D. N. Lyon.

Rev. G. JOHN, D.D., gave an account of his own method and said, if a man is persecuted on account of his religion we ought to give reasonable help. He stated that his plan is as follows: In a case of a persecution he tries, in the first instance, to find out from the convert himself how the case stands, and finds it a good plan to put the man in a certain place right before him and watch his face and throat. If he tell a lie he begins to choke; that is a good test. A close examination usually brings out the whole truth, and the convert is sent away with some sound advice and a severe rebuke.

In the event of his being persuaded that the convert is telling the truth, he does not take his word as final, but sends native assistants to the very place to find out exactly what is the character of the convert, what is his standing in his own neighbourhood, and with instructions to reconcile the parties if possible. Sometimes the assistant will report that the Christian is in the wrong and the heathen in the right, and the Christian is dealt with accordingly. Often, however, the Christian is found to be in the right. In that case he sends for the real offender, gives him tea and cakes and some words of good advice. The offender is usually impressed with the kindness shown, and is willing to sign a paper that he will not in future interfere with the Christian and his affairs. But there are times when the offender turns out to be a blackleg and will not come, in which case he (Dr. John) sends his name into the Yamèn, and usually within twenty-four hours, if living near, or a few days, if living at a distance, the offender will put in an appearance. If he refuse to come he sends his name again into the Yamèn and insists on his coming. Whenever he makes his appearance he is treated very kindly. The two men—the heathen and the Christian—are brought face to face, and in the presence of the native assistants the

whole affair is discussed and settled. The man melts under your treatment of him and promises to persecute the Christians no more. Then both men stand up, look at each other, bow to each other, and lasting peace is effected.

In conclusion the speaker said: Take up a worthy case and carry it through in a worthy way. The question is not: Is the man a Christian or is he a heathen? But, is he right or is he wrong? If right, help him; if wrong, have nothing to do with the case. I have made many friends in this way. Among our best Christians there are some who have been conquered in this way in the first instance. Everything depends upon the spirit in which you go about the thing and the way you put it through.

Rev. G. W. PAINTER thought that if we all had a good knowledge of the Chinese, and of Christian principles, we would be able to avoid the Yaméns. Whilst the Scriptures told us to expect and be prepared for persecution, he thought there were cases about which we *could* go to the officials. He thought that Christian pugilism might be justifiable in certain cases. We should not apply to foreign officials for native Christians.

Rev. D. N. LYON said he never hesitated to go to officials for protection, but he thought missionaries often brought trouble on themselves by imprudence. We should be careful not to get up riots unnecessarily.

The Chairman called for the Doxology and engaged in prayer, after which

Rev. S. I. WOODBRIDGE submitted the question to the Conference of printing the minutes.

After a lengthy discussion it was proposed by Rev. T. W. Houston, seconded by Rev. E. S. Little and resolved that the secretaries be requested to prepare a report of the proceedings, that the editor of the *RECORDER* be asked to publish it, and that speakers be allowed to correct or expunge their remarks.

Rev. E. S. LITTLE proposed a vote of thanks to Mr. Scott (of the firm of Morgan & Scott) for his donation of hymn books for the Kuling Church, and that the secretary be requested to express the same by letter. Seconded by Rev. W. H. Watson and carried by rising vote.

Rev. J. S. ADAMS proposed that the Conference next year be held two weeks earlier. Seconded by Dr. Gillison and carried.

The following names were submitted by the present Conference Committee as members of Committee of 1899, with power to add to their number:—

Rev. J. S. Adams, A. B. M. U. (Chairman).
 Mr. Orr Ewing, C. I. M. (Secretary).
 Rev. D. N. Lyon, Northern Presbyterian.
 Dr. Worth, Southern Presbyterian.
 Rev. L. Kristensen, Christian and Missionary Alliance.
 Dr. T. Gillison, London Mission.
 Rev. W. H. Watson, Wesleyan Mission.
 Dr. J. Tilsley, unconnected.
 Rev. F. Garrett, Foreign Christian Mission.
 Rev. J. F. Newman, Methodist Episcopal Mission.
 Pastor Kranz.
 Mr. A. L. Greig, National Bible Society, Scotland.
 Rev. A. Tjellström, Swedish Mission.

The Session was then adjourned.

Non-Phonetic and Phonetic Systems of Writing Chinese.

BY REV. TIMOTHY RICHARD.

IT is well to glance at the chief efforts made to simplify the art of writing in the Far East.

1. More than a thousand years ago the Japanese adopted the Chinese characters, but after a fair trial they found them cumbrous, and invented a phonetic method of writing for general use, called the Kana, in the eighth century of the Christian era. Their 48 phonetics are the following, arranged in their proper order, beginning at the left and reading across the page:—

THE JAPANESE KANA.

イ <i>i</i>	ロ <i>ro</i>	ハ <i>ha</i>	ニ <i>ni</i>	ホ <i>ho</i>	ヘ <i>he</i>	ト <i>to</i>	チ <i>chi</i>
リ <i>ri</i>	ヌ <i>nu</i>	ル <i>ru</i>	ヲ <i>wo</i>	ワ <i>wa</i>	カ <i>ka</i>	ヨ <i>yo</i>	タ <i>ta</i>
レ <i>re</i>	ソ <i>so</i>	ツ <i>tsu</i>	子 <i>ne</i>	ナ <i>na</i>	ラ <i>ra</i>	ム <i>mu</i>	ウ <i>u</i>
井 <i>i</i>	ノ <i>no</i>	オ <i>o</i>	ク <i>ku</i>	ヤ <i>ya</i>	マ <i>ma</i>	ケ <i>ke</i>	フ <i>fa</i>
コ <i>ko</i>	エ <i>e</i>	テ <i>te</i>	ア <i>a</i>	サ <i>sa</i>	キ <i>ki</i>	ユ <i>yu</i>	メ <i>me</i>
ミ <i>mi</i>	シ <i>shi</i>	エ <i>ye</i>	ヒ <i>hi</i>	モ <i>mo</i>	セ <i>se</i>	ス <i>su</i>	ン <i>n</i>

2. The Coreans in like manner adopted the Chinese characters at first, but they also found that they could not be easily learnt by the mass of people at large, and they also invented a phonetic method in the form of an alphabet of 25 letters as follows:—

THE COREAN ALPHABET.

<i>Vowels.</i>			<i>Consonants.</i>		
1	ㅏ	A	12	ㅑ	H
2	ㅓ	IA	13	ㅓ	K
3	ㅗ	Ä, EU, A	13 _a	ㅕ	K
4	ㅛ	O	14	ㅗ	K
5	ㅜ	IO	15	ㅛ	M
6	ㅡ	EU	16	ㅜ	N
7	ㅣ	I	17	ㅡ	NG
8	ㅚ	O	18	ㅣ	P
9	ㅙ	IO	18 _a	ㅚ	P
10	ㅘ	OU	19	ㅙ	P
11	ㅝ	IOU	20	ㅘ	R
			21	ㅝ	S
			21 _a	ㅝ	S
			22	ㅞ	T
			22	ㅞ	T
			23	ㅟ	T
			24	ㅟ	TJ
			24 _a	ㅟ	TJ
			25	ㅠ	TCH

3. The third method is the use of the Romanized alphabet to spell Chinese sounds. This has been largely used by missionaries on the coast of China, from Canton to Shanghai, where the people do not speak the mandarin language, and to some extent in Nanking and neighbourhood. There is considerable Chinese literature prepared for the use of Christians in Ningpo, in Amoy and in Formosa.

4. But one of the latest methods of writing Chinese and somewhat unique is that of the Rev. W. H. Murray, of Peking, who has spent many years of hard toil in teaching the blind to read first, and then by extension of the same principle for the use of those who have eyes. His method is to learn the four hundred and eight Chinese sounds, out of which the northern mandarin is composed, and then the whole of the mandarin language can be read. But instead of using an alphabet he uses the same figures, slightly modified, as he used for the blind, and the learners learn the four hundred sounds by their numbers only. According to the usual method it would take a long time to learn by heart the number of 400 sounds. To help in this Mr. Murray has adopted an ingenious mnemonic to aid the memory. His new numerals are as follows:—

LARGE AND DOUBLE LETTERS.			SMALL OR SINGLE LETTERS.
310 to 408	210 to 309	110 to 209	
丿 ㄣ	ㄣ ㄣ	ㄣ ㄣ	、 (1)
ㄣ ㄣ	ㄣ ㄣ	ㄣ ㄣ	丨 (2)
ㄣ ㄣ	ㄣ ㄣ	ㄣ ㄣ	一 (3)
ㄣ ㄣ	ㄣ ㄣ	ㄣ ㄣ	ㄣ (4)
ㄣ ㄣ	ㄣ ㄣ	ㄣ ㄣ	ㄣ (5)
ㄣ ㄣ	ㄣ ㄣ	ㄣ ㄣ	ㄣ (6)
ㄣ ㄣ	ㄣ ㄣ	ㄣ ㄣ	ㄣ (7)
ㄣ ㄣ	ㄣ ㄣ	ㄣ ㄣ	ㄣ (8)
ㄣ ㄣ	ㄣ ㄣ	ㄣ ㄣ	ㄣ (9)
ㄣ ㄣ	ㄣ ㄣ	ㄣ ㄣ	ㄣ (0)

5. Even the Chinese themselves have been moved to study the problem with a view to find out an easier method of learning to write. Here we give the latest effort made by a Cantonese named Wang Ping-yao, living in Hongkong, one of the pastors of the London Mission. His alphabet reminds us forcibly of Pitman's short-hand method:—

表 圖 字 聲 陰

CONSONANTS.





kw	瓜	hs	喜	北音
kwh	誇	hh	希	北音
sw	隨	mw	昧	福州音
lw	類	tsh	裁	福州音
m	馬	y	爺	
r	離	j	如	

表 圖 字 聲 陽

VOWELS.



ü U 愚

ü U 脆

音北
爪
ue
ua
eo
au
歐

奧
ue
ou
eu
uo

肺
ei
愛
oi
堆
ui
加
ia
音北
街
ie
音北
理
ai
in
天
io
箭
音北

音北
衰
uai
ua
ān
交
iau
2

ao
ao
oa
ea
2

Summing up the various methods of writing languages in the Far East we have on the one hand the laborious Chinese non-phonetic method which takes many years to master it, and on the other, we have five different phonetic methods of writing, each of which claims that pupils can master their systems in a few months. The future will decide which of these is the best, or whether some other system will supersede them all. But whatever may be the end of these methods of facilitating the speedy representation of ideas in writing, it is perfectly certain that the student of Chinese characters will be handicapped some years in the race for knowledge as compared with those nations who do not use the Chinese characters.

It is a matter of the utmost importance for the government of China to consider whether it can afford to exact such waste of time from every scholar merely for the sake of sentiment. It appears to me that when we speak of producing a new system of writing Chinese for China as a whole there are four things which we should bear in mind:—

1. Fix on one standard language. Instead of endeavouring to represent every local dialect of China by a different mode of writing and thus multiply languages indefinitely, our aim should be to unify the languages of China as much as possible just as we unify the language of England and America into one, which is used everywhere in the public schools, instead of trying to perpetuate such local dialects as those of Devonshire, Yorkshire or Scotland. This is greatly simplified in China by the fact that the mandarin form of language is spoken by about two-thirds of the whole empire. Having fixed on the mandarin I think we should discourage the use of northern and southern forms of mandarin, and follow a medium one which will represent both more and more in proportion to our adherence to one system of phonetics.

2. Have one method of phonetics which shall not be so local as those of Sir Thomas Wade, but more general like those of Dr. Morrison, Dr. Williams, Dr. Mateer and Mr. Baller. It is also greatly to be desired that instead of using the very inconvenient aspirate mark ' that the long established Western custom of separate letters be used, *e. g.*,

For the unaspirates use b, j, d, g, etc.

For the aspirates use p, ch, t, k, etc., as is done by some continental Europeans in China.

3. Have whole words joined together into one instead of printing them in separate syllables. This is of the utmost importance, as the difficulty arising from similarity of sounds is thus reduced to a minimum, *e. g.*, instead of writing Jang Kuei Ti—three words for innkeeper—we should write Jangkueiti—one word.

4. Have an alphabet common to Western nations, in order to facilitate the Chinese in learning foreign languages, rather than invent a new alphabet, unless it be manifestly far superior to that which we have, and thus so far help to unify the literature of the world.



Educational Department.

REV. JOHN C. FERGUSON, *Editor*.

Published in the interests of the "Educational Association of China."

"Learn!"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by the Rev. S. I. Woodbridge).

Translator's Note.

THE publication of a book like this, before the war with Japan, would have been considered revolutionary, and not even the powerful and sagacious Viceroy of Liang-hu would have dared to circulate it. But that war, and the persistent pressure of other issues by European nations, are forcing China into the line of progress. We may be certain that His Excellency was sure of his ground before this work was prepared, and that his opinions represent fairly well the ideas of the influential officials and *litterati*. All his points are carefully guarded and buttressed by clever reference to antiquity. To the influence of this 勸學篇 are in great measure due the recent *coup d'état* of the Empress-Dowager, the overthrow of the young Emperor, the decapitation of the high mandarins of the Reform party, and other stirring events now happening in the capital.

The book is devoured with avidity by thousands of Chinese scholars. The issue is so live, the interest so intense and exciting that the foreigner beholds with complacency the Chinese, so long accustomed to the moribund and somniferous platitudes of Confucius, awakening to the reality of the times. A knowledge of its contents will be useful to missionaries, as it represents the trend of opinion among such Chinese officials as the Viceroy. It is written in faultless literary style, and displays much prolonged and careful thought, both as to matter and diction. The labour of rendering it into English is similar in some respects to what the translation of one of Macaulay's Essays into Chinese would be. We have omitted much that would prove uninteresting to the reader, especially proof texts, *et id omne*, and wrought with a free hand, believing that a strict adherence to mere words is slavish, and that the spirit and genius of translation consists in conveying the thought of one language into another by the shortest and quickest route.

PREFACE.

In older time Ch'u Chwang-wang made it his chief aim to exhort his people to diligence, and to caution his troops lest some catastrophe should suddenly befall his countrymen. In consequence of this the kingdom of Ch'u became powerful and the neighboring countries—Ts'i, Tsin, Ch'in and Sung—were intimidated and held in check. An old saying runs: "If a man will not understand in what misfortune consists, disgrace is sure to follow, but if he will only face the difficulty, happiness will ensue."

In no period of China's history has there arisen an emergency like the present. It is a time of change, and His Imperial Highness, the Emperor of China, has accepted the situation by altering somewhat the system of civil and military examinations and by establishing schools. New plans are being formed for the welfare of the country by Chinese philanthropists, but these plans differ both in degree and kind. There are some who hold that the new learning will save us; others maintain that its acceptance will abrogate our old doctrines, and that we ought to hold fast the patrimony of our sages. Who can tell which is right? The Conservatives are evidently off their food from inability to swallow, whilst the Liberals are like a flock of sheep who have arrived at a road of many forks and do not know which to follow. The former do not understand what international intercourse means, the latter are ignorant of what is radical in Chinese affairs. The conservatives fail to see the utility of modern military methods and the benefits of successful change, while the Progressionists, zealous without knowledge, look with contempt upon our widespread doctrines of Confucius. Thus those who cling to the old order of things heartily despise those who even propose any innovation, and they in turn cordially detest the "old fogies" with all the ardour of their liberal convictions. It thus falls out that those who really wish to learn are in doubt as to which course to pursue, and in the meantime error creeps in, the enemy invades our coast, and there is no defence as well as no peace.

The present condition of things is not due to outside nations, but to China herself. It has ever been true that the number of our able men has been proportioned to the good qualities of the government, and that morals are gauged by the conduct of the schools. In view of many facts, and with the hope of relieving my country from her present embarrassments, I, the Viceroy of the Liang-hu, have prepared this work especially for the Chinese under my jurisdiction, and generally for my countrymen in the other provinces. It consists of two volumes, divided and discussed as follows:—

Vol. I. (*Moral.*)

Subject: Radical principles a means of rectifying the heart.

Chap. I. *United Hearts.* It is plain that three things claim our attention just now—the protection of the empire, the religion, and the race. If the hands and feet are nimble, the eyes and head will be at rest, and if the constitution is robust, the purpose will be strong. The Imperial power will increase in proportion to the number of intellectual men who come forward.

Chap. II. *The Inculcation of Loyalty.* The moral excellence of this dynasty is so universally known that both ministers and people should cherish an ardent patriotism in order to conserve the country.

Chap. III. *The Three Moral Obligations.* The sages have always taught that the true relations that exist between the sovereign and subject, father and son, and husband and wife, are of prime importance, the *radix* of propriety and the distinguishing feature between man and the brutes.

Chap. IV. *The Recognition of Class.* I am grieved lest we, the descendants of the gods, should be sunk in obscurity, and write this chapter for the protection of our race.

Chap. V. *Honour due the Classics.* Some of our extra-classical books are good, others are pernicious. Let not the bad obscure what is of value. Doctrines that tend to disrupt ought not to be followed. Before any work is approved it should be brought to the touchstone of the holy canons.

Chap. VI. *Centralization of Power.* Differentiate between officials and people, but give direction to popular thought. I denounce republicanism as rebellious.

Chap. VII. *The Proper Sequence of Things.* That which enters first, dominates. A thorough knowledge of Chinese is necessarily in order to a Western education. Possessing this knowledge our ancestors will not be forgotten.

Chap. VIII. *Attending to what is Vital.* To rejoice in the new, is sweet; to love the old, is bitter. If we are to preserve Chinese learning, we must find out what is important and hold to it.

Chap. IX. *Cast out the Poison!* The foreign drug (opium) is debasing and sweeping away the lives of our people. Cut it off, root and branch!

Vol. II. (*Practical.*)

Subject: The intercourse of nations a means of enlightenment.

Chap. I. *Beneficial Knowledge.* When unknown foes assail us, we are deluded and meet with disaster.

Chap. II. *Peripatetics*. Discern the signs of the times, enlarge the mind, broaden the understanding and increase the skill and knowledge of the Chinese! Without travel in foreign countries these *desiderata* cannot be obtained.

Chap. III. *The Establishment of Schools*. Establish schools everywhere, adapted to the present time, for putting into practice the knowledge of the *Kü-jen* graduates. Rouse the stupid!

Chap. IV. *The Study of Regulations*. The strength of Western countries is derived from their government institutions, in which the students are required to observe stipulated rules. These have the power of conferring official rank. We should establish such institutions on the best approved methods.

Chap. V. *The Extensive Translation of Books*. The benefits derived from the instruction of one Western teacher have their limits. Those which follow the translation of foreign books is boundless.

Chap. VI. *Newspaper Reading*. It is difficult to see one's own eye-brows and eye-lashes, and hard to take bitter medicine. Be sensible of moral corruption and cast it out at once! Have a knowledge of outside evil and prepare a defence!

Chap. VII. *Reform of Methods*. Self-preservation demands something more than our old inherited principles.

Chap. VIII. *Reform of Examinations for the Second Grade*. Practical knowledge, with each department adapted to a special end, is necessary just now.

Chap. IX. *Instruction for the Farmer, Mechanic, and Merchant*. The protection of the people consists in nourishing them. Nourishment is instruction. Therefore instruct these three classes, and business will prosper.

Chap. X. *Instruction for the Military*. Teach the officers rather than the privates. It is easy to drill troops, but difficult to bring their leaders into line.

Chap. XI. *Mining*. Bring out the wealth of the earth.

Chap. XII. *Railways*. Commerce is the blood and breath of a nation.

Chap. XIII. *Comparative Study*. Know how to combine the gist of Western learning with Chinese learning in order to enlighten dense ignorance.

Chap. XIV. *Maintaining the Army*. The despicable teaching of ease and lust is suicidal.

Chap. XV. *Religious Toleration*. The outbreaks of petty malignity against different sects defeat great schemes and are to be deplored.

The corollaries of these 24 chapters may be briefly comprehended in

Five Objects of Knowledge.

1. Know the shame of not being like Japan, Turkey, Siam and Cuba.
2. Know the fear that we will become as India, Annam, Burmah, Corea, Egypt and Poland.
3. Know that if we do not change our customs we cannot reform our methods, and if we do not reform our methods we cannot utilize the modern implements of war, etc.
4. Know what is important. The study of the old is not urgent; the call for men of attainments in useful knowledge is pressing. Foreign education is of different kinds. Western handicraft is not in demand, but a knowledge of the methods of foreign governments is a consummation devoutly to be wished.
5. Know what is radical. When abroad do not forget your own native country; when you see strange customs do not forget your parents, and let not much wisdom and ingenuity make you forget the holy sages.

It will be seen then that the purport of what I have written accords well with the doctrine of the Mean. Long ago, when the kingdom of Lu was in a weak condition, Duke Ai enquired of Confucius about government. He replied: "To be fond of learning is the next thing to knowledge. To be up and doing comes near to perfection. Know what shame is, and you will not be far from heroism." Finally the sage said: "If these principles can be carried out, although one may be stupid, yet he will become clever; although weak, he will attain to strength." These maxims were spoken in the time of Lu. How much more urgent are they now when China has become great, with her territory of 200,000 miles or more, and her teeming population of four hundred millions!

At the outset of this Preface I referred to a state of things that existed in the time of Ch'u. This is because I am apprehensive, lest the officials and gentry accustomed to a life of *otium cum dignitate* should not be sensible of the impending perils which now threaten the empire; and, fearing that they will impatiently cast the subject aside and not seek to renew our strength, I call their attention to what Confucius enunciated. The Book of Changes says: "Though threatened by overthrow, we still cling fast to safety." Let us fully realize the magnitude of the danger and then we will put forth our most strenuous efforts to avert it.

Written by Chang Chih-tung of Nan-p'i.

March, 1898.

(To be continued.)

Notes and Items.

IT is not long ago that we reviewed Mr. Tsü's "Geography of the Chinese Empire" and called attention to the need of text-books on Geography specially adapted to the use of students in China who study English. We are glad to see that **Tenney's Geography of Asia.** President Tenney, of the Imperial Tientsin University, has attempted to supply this demand by publishing a "Geography of Asia."* The Chinese characters for all of the names are added to the English name, so that students who have previously studied geography in the Chinese language, would find it easy to review their work in English and thus fix the foreign names upon their memory while they were reviewing the facts. This work is printed in the long flat shape usual to geographies, and is neatly bound in stiff paper covers. There are pages of blank paper interleaved for the use of pupils who desire to make further notes or for map-drawing. The maps have not yet been inserted, but a place has been left for them, so that they can easily be put in place. The difficult task of nomenclature has been dealt with carefully. In the Preface it is said: "The Romanization of Chinese names is not quite consistent; but the design has been to Romanize according to Wade's system, except when the name of the place has acquired a fixed English form by long usage." This rule has been followed in most instances, even to the insertion of two names for the same place. Occasional errors or omissions have crept in which can be amended in a future edition. We mention a few instances. On page 4 Chêchiang is given as the name of the province, but on page 11 the usual name Chekiang is given. On page 3 Chilin is given, but on page 6 the usual spelling Kirin is found. Page 9 gives Chi-fu, but on page 28 Chefoo is given. If in all such cases the usage should be made uniform, confusion would be avoided. It also seems that the addition of questions at the end of each section would be more in accord with modern text-books. If a descriptive word were added at the beginning of each paragraph, indicating the general meaning of the paragraph, it would be an aid to the student. These are minor matters, but on the whole we believe that Mr. Tenney has produced a creditable book worthy of use by the ever-increasing class of English-speaking Chinese.

The time for the next Triennial Meeting of the Association is drawing near, and the Executive Committee is busy in preparation for it. A circular letter has been sent out to all members asking for suggestions as to subjects to be treated and as to the persons who shall be chosen to present papers. If this letter should fail to reach any member of

Triennial Meeting.

* Presbyterian Mission Press, Shanghai. Price 85 cents.

the Association who reads this, the committee would consider it a favor to have a reply addressed to Rev. J. A. Silsby, Shanghai, giving suggestions. It is hoped to make the meeting very successful and to draw out a large attendance by providing reduced travelling expenses on the various steam-boat lines. Any suggestions as to the general arrangements of the programme will be gladly received.

Several applications have been received from different parts of the empire asking the Association to establish branch-stores or to send consignments of books to be sold in shops already established. The Executive Committee has carefully considered the advisability of the project, and has decided to decline all such proposals. The capital of the Association is very limited, and the secretarial force which it is possible to employ could not do the work which the establishment of outside shops would involve. Books sent out by the Association only earn small profits, and these profits are used for the printing of new books rather than for extending trade. In fact we do not consider that it is the work of the Association to build up a trade, but rather to supply books. We have a special *trade rate* which we can give to all persons who purchase books from us for the supply of their book-stores, and this rate can be ascertained by application to the Presbyterian Mission Press, Shanghai.

EDUCATIONAL ASSOCIATION OF CHINA.

Meeting of the Executive Committee.

The Committee met at McTyeire Home, October 5th, 1898, and was opened with prayer. There were present: Rev. J. C. Ferguson (Chairman), Rev. W. M. Hayes, Rev. F. H. James (proxy for Dr. Jno. Fryer), Rev. W. N. Bitton, Miss L. A. Haygood and Rev. J. A. Silsby (Secretary.)

The General Editor, Mr. Ferguson, reported the following work done since last meeting:—

- 500 Owen's Geology,
 - 500 Muirhead's Geography,
 - 500 Hygiene,
 - 500 History of England,
 - 500 " " Russia.
 - 500 each of the Hand-books on Mechanics, Anatomy, Botany, Electricity, Drawing, Optics, Heat and Hydrostatics.
 - 150 each of the Hand-books on Birds and Mammals.
 - 1,000 copies of the Catalogue.
- The report was approved.

The Treasurer reported a balance on hand of \$1,639.38 and uncollected subscriptions to the amount of about \$80.00.

The Committee spent considerable time in considering the matter of arranging for the next Triennial Meeting.

Moved and carried, That the General Editor be authorized to publish the reports of the General Secretary, Treasurer, General Editor, Publication Committee, and Executive Committee, together with the Constitution and By-laws of the Association and a list of the Association's members.

Moved and carried, That the General Editor and the Secretary of the Executive Committee be appointed a General Committee of Arrangements for the Triennial Meeting, with power to add to their number and to appoint such other committees as may be found necessary.

Mr. James having stated that he would be leaving Shanghai for an indefinite period, nominated Rev. E. T. Williams to act in his place. The nomination was approved.

The Committee then adjourned.

J. A. SILSBY,
Secretary.

Correspondence.

ON "ETIQUETTE."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Mr. Warren in his interesting paper on "Etiquette," speaks of 外號 as one of the many personal names which a Chinese gentleman owns. The writer's experience is that this term means a *nickname*, and to this agree both Giles and Mateer. That information respecting a person's 外號 should not be sought at an interview, goes without saying.

號麼事 is a Hupeh provincialism, 他的號是甚麼字, or 那兩個字 would be 通行官話, current mandarin. The ordinary significance of 麼事 is, "What's the row? What's up?"

老師 is used by a learner, past or present, in any sphere, to or of

his teacher. A journeyman carpenter is so called by his apprentices for example, and skilled workmen (要手藝的) address each other by the same term.

The District Magistrate is usually called 大老爺 by his people, and should probably be addressed by foreigners as 縣尊, unless recourse be had to 閣下.

拜客留名, 不作別用, or some variant of this phrase, are the characters used on the back of the card. They should be put low down and slightly to the left. Red ink is preferable.

The last words of the first paragraph on p. 372 should be qualified by some such words as "at least not without apology."

Faithfully yours,

C. F. HOGG.

Wei-hai-wei.

BIBLE REVISION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It would be a pleasure to write in connection with Dr. Goodrich's letter in the last number of the RECORDER, but I must be satisfied with a few lines on the subject. Having had to do with the matter of Bible revision at the Missionary Conference, in having been called to write the first article in regard to it, I have of course been interested in the progress of the work during these intervening years. The decision come to at the Conference, that there should be a series of Revisions going on at the same time, was perhaps the only way of promoting harmony on the occasion, though very unexpected on the part of the writer. Whether the course thus taken is satisfactory in the outcome that has followed, or will be in the future, remains to be seen. Now that eight years have elapsed since the Conference, and apparently very little has been done of the New Testament, the least part of the whole, not to speak of the labour and expense involved in the line that has been adopted, is there not reason for asking if it was the best course to follow, and is it to be persisted in to the end? Why not choose two or three of the most efficient translators who could find time for the work, and who would bring out a Standard Version, which could be universally approved of, and be the model for all other versions that might be required? Altogether I think this is a reasonable proposition, not too late to be carried out, and far more likely to yield satisfactory results, while the brethren now engaged would be so far set free for what is of most urgent consequence,—evangelistic or other forms of missionary work.

Yours,

WM. MUIRHEAD.

A DISCOVERY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It is natural for one who has made a discovery to communicate it to others, even at the risk of its being a discovery that has already been made to everyone but himself. I made my discovery during last college session, and the prospect of the beginning of a new session moves me to publish it now.

It has been my privilege to attempt to work over the Epistle to the Romans with a class of theological students. One of my great difficulties was to get an accurate translation to form the basis of prelection. Since last year, however, I have found the preliminary labour of adjusting a translation lessened, if not quite abolished, by the use of the tentative Version of Chalmers and Schaub, which to my mind is, for teaching purposes, a vast improvement on the Delegates' Version. Anything like a detailed exhibition of this improvement is impossible here; but I may be allowed to offer as a sample a few notes on Romans i. 1.

1. ἀφωρισμενος. C. and S. 甄別. D. V. 特命. If there is any advantage here, C. and S. has it, reflecting the original in 別.

2. εἰς εὐαγγέλιον. C. and S. 以致. D. V. 傳. No doubt D. V. is easier and more definite. But the original εἰς is not definite, and is properly represented by C. and S. If Paul had meant to say 'preach,' he could have done it. He probably meant something more, inclusive of all his activity in that behalf (cf. 1. Tim. ii. 7; 2 Tim. i. 11).

3. ὁ προεπηγγελατο
"αἰτιας." C. and S. 卽由其先知所預許在諸聖經者. D. V. 昔上帝所許託先知載諸聖經者. Here there are several points in favor of C. and S.:

(1). The initial 卽 links this verse with the preceding if not more closely than D. V.; yet more explicitly. (2). The *προ* of the verse is better given by 預 prefixed to the verb than by 昔 at the head of the sentence. (3). Prophecies are preserved in writing, but in how many cases were the prophets directed to write them down as seems implied in D. V.?

4. *περι*. C. and S. 言. D. V. 專言. Why 專?

5. *κατὰ σάρκα*. C. and S. 依形肉. D. V. 以其身. *σὰρξ* is certainly not 身; and there is nothing in the original for 其. In view of the fact that *σὰρξ* is a technical term with Paul, it is as well to have it represented by a special term in Chinese. Unless this is done there is no basis provided in the Chinese Scriptures for an exegetical examination and settlement of its meaning. I do not say that C. and S. 形肉 will meet with universal acceptance; but the character 肉 at least gives a clue of use in exegetical discussion, which is quite wanting in 身.

6. *πνεῦμα ἁγιοσύνης*. C. and S. 聖德之神. D. V. 聖神. The gain in accuracy, both 'translational' and theological, is obvious.

7. *ὁριζεντος*. C. and S. 定. D. V. 明證. What difference there is in favor of C. and S. 明 is a 'literary' addition; and 證 suggests rather *μαρτυρέω*.

8. *ἐν δυνάμει*. C. and S. 於能. D. V. 而有 大權. Here again the advantage lies with C. and S. 大 is again a 'literary' addition, and moreover, D. V. is exegetically wrong in making the *δυνάμεις* a possession of Christ.

9. *ἐξ ἀναστάσεως νεκρῶν*. C. S. 自諸死之復起. D. V. 復生. No one who knows D. V. would expect an attempt to render this difficult phrase. Paraphrase is the forte of

the D. V. D. V. is easier than C. and S.; but is not truthful. Note further the greater accuracy of 復起.

10. *δι' οὗ ἔλαβομεν χάριν καὶ ἀποστολήν*. C. and S. 所由而受恩及使徒之職者. D. V. 沾其恩受使徒職. According to D. V. Christ is rather the source than the channel of the grace; and is not defined as being the channel through whom the apostleship was received.

11. *εἰς ὑπακοήν πιστεως*. C. and S. 承順乎信. D. V. 信服. C. and S. is more difficult, but more accurate. Vide (*e.g.*) Meyer, or Alford, or Beet.

12. *ἐν πασι τοῖς ἔθνεσιν*. C. and S. 萬邦中人. D. V. 諸異邦. D. V. is inaccurate, and, if one may so say, more 'universalistic' than Paul.

13. *ὑπὲρ τοῦ ὀνόματος αὐτοῦ*. C. and S. 爲其名. D. V. 尊其名. D. V. is a paraphrase, may be accurate enough.

14. *κλητοὶ Ἰησοῦ χριστοῦ*. C. and S. 爲耶穌基督之召者. D. V. 蒙耶穌基督召. D. V. is theologically inaccurate as making the *call* to be Christ's; it is the 'called ones' that are Christ's. The caller is God.

15. *τοῖς οὖσιν ἐν Ρωμῇ*. C. and S. 凡居羅馬. D. V. 羅馬人. D. V. inaccurate.

16. *χαρὶς ὑμῖν καὶ εἰρήνη ἀπο . .* C. and S. 恩與和歸爾自. D. V. 願父賜耐恩寵平康. I prefer the initial 願 of D. V. But I prefer also C. and S. 歸爾自 to D. V. 賜耐. I am not sure as to 平康, or 和.

Before getting "Chalmers and Schaub" I used, along with the Delegates' Version, the Mandarin Version and the Versions of Dr. John and of Goddard and Lord; and it is true that some of the points noted above as improvements in "Chalmers and Schaub," appear in

one or more of these Versions. But the greater number do not appear in any; while it is an obvious advantage to have them in one volume, rather than to have to collect them from several volumes.

I may add that the Version as a whole is superior to the Delegates, in that it strives to be accurate, as over against the mistiness or *t'sa-puh-to-ness* of the Delegates', where too often the apostolic ideas are to be found bleached and blurred. In particular, "C. and S." excels the D. V. in the indication of logical connection, the lack of which made the Epistles in the Delegates' Version to be for Chinese readers what according to an eminent professor at home the Epistle to the Romans was to his class 'a series of inspired interjections.' If the relative merits of the Versions be tested in this

way—and the test is not unfair—try to work on the Chinese text direct from some standard commentary and see in which version you can most easily follow the commentator's remarks; then, I think, 'C. and S.' will stand the test better than any other version that I know.

If the work of the High Wên-li Committee is likely to issue in a Version on the lines of "C. and S.," then it is a thing much to be looked forward to. Human affairs do not always go by arithmetic; but we may express our hope so. If two members of that committee give us so much help, how much more may we not expect from the combined five?

I am,

Yours very truly,

'DECCUNUM.'

Our Book Table.

We acknowledge, with thanks, the receipt from the *Shanghai Mercury*, of a pamphlet containing two addresses by the Rev. Griffith John, D.D.; the first being the opening service of the Kuling Church, the second being entitled "The Present Aspect of the Missionary Work in China." We understand it may be had at the office of the *Mercury*, for 50 cents.

We have received Vol. I, No. 1, (October, 1898) of the *Chinese Medical Journal*, a monthly Journal of Medicine, Surgery, and Hygiene, edited by Wan Tun-mo, Resident Surgeon, Alice Memorial Hospital, Hongkong. Price 25 cents a number, or \$2.75 per annum (postage extra). In a foot-note we are informed "missionary doctors in China are earnestly solicited to contribute to this Journal: articles may be written in English or Chinese—the latter preferred."

We should think the new venture

might fill an important field, and wish it all success.

We have received a copy of "First Lessons in Chinese," Part 1st, being a reprint of a little book first prepared by the late Miss E. A. Spencer, of St. John's College, and now revised by Mr. Chow Zong-wor. The book is a series of thirty-nine Lessons, beginning with the Alphabet and advancing gradually; the whole being the outgrowth of experience gained by Miss Spencer in teaching English to Chinese boys at St. John's College. The first edition proved very acceptable, and we have no doubt this will be equally so. We note a number of mistakes in printing, notably one, which occurs repeatedly, making the *g* in young a silent letter, as if it were pronounced yoon.

Paper covers. 35 pages. Price 25 cents, or 20 cents each for orders of 10 or over. At the Presbyterian Mission Press.

將軍得福傳. "Naaman." By Rev. C. F. Hogg.

This is a very interesting and instructive tract written in the plainest mandarin. The story of the captain of the host of the King of Syria, with the inferences therefrom, is told in a way that will be understood even by the most uncultured Chinese; but the lessons, though simple, are weighty. What the book says of liars will serve as a specimen of the style:—

撒謊的好像一個人，站在山頂上的一塊石頭上，自己還要往下推，趕到他合意石頭一塊兒滾下去方覺得自己也在石頭上。

S. I. W.

REVIEWS.

Select Northfield Sermons. By Robert E. Speer, H. W. Webb-Peploe, Andrew Murray, A. J. Gordon, and others. Revells. \$0.30.

These eight discourses are in the well-known style of many similar volumes issued within recent years and widely circulated in many lands. They are strong and thoroughly wholesome.

Meet for the Master's Use. By F. B. Meyer.

The eleven addresses in this book—of the same size and price as the last—were delivered with evident spiritual power to many congregations in the United States, and will now reach the world-wide audience to which Mr. Meyer preaches all the time. There is a freshness and a virility about his writings which have made them more widely acceptable than those of any other man of the day. They are drawn from the inexhaustible well of Scripture, and are clothed in forcible English, with no sparcity of ideas and no waste of words.

Fellow Travellers, a Personally conducted Journey in Three Continents, with Impressions of Men, Things, and Events. By Rev. Francis E. Clark, D.D., President of the World's Christian Endeavor Union. Fleming H. Revell Co., New York, Chicago, Toronto, 1898. \$1.25.

This volume of 288 pages consists of articles contributed by the author to numerous periodicals during his extensive travels in many lands a few years since. While making no pretence to anything more than cursory observations and superficial impressions these papers have value as giving peeps into many out-of-the-way corners of the earth. The chapter on the Andrew Murray family in South Africa is especially full of interest. They will be welcomed by the innumerable Endeavorers, whose loyalty to their honored chief is one of the most characteristic features of the movement which he originated and of which he is still the head.

Seven Puzzling Bible Books, a Supplement to "Who wrote the Bible?" By Washington Gladden. Boston and New York: Houghton, Mifflin & Company. 1897. Pp. 267.

This is an honest attempt to answer in a popular way the difficulties arising in the minds of intelligent laymen as to the books of Judges, Esther, Job, Ecclesiastes, the Song of Solomon, Daniel and Jonah. It will be very differently regarded according to the standpoint of the reader. Those who see no reason to modify the traditional view of the character and scope of these several works, will find this summary of present-day opinions full of objectionable matter. With those who are looking about for a point of view from which all new truths may be co-ordinated with those already known before, there will be substantial agreement with the author, who says at the close: "The serious trouble in interpreting most of them has arisen, as we have seen,

from a failure to take them for what they are; from an attempt to make history out of fiction, and dogma out of drama, and allegory out of simple poetry, and prediction out of apocalypse. Only recognize the truth that we have in the Bible several different kinds of literature, each of which must be interpreted according to its own laws, and a large share of our difficulties disappears.

The Bible at once becomes a different kind of book from that which we once supposed it to be; but it is certainly not less interesting, not less inspiring."

It would be well to have the views here presented thoroughly understood, for they are certain to become more prevalent than at present, and in any case are to be reckoned with. The author is pastor of a large congregational Church in Columbus, Ohio.

Students' Lectures on Missions, Princeton Theological Seminary, 1898. Missions and Politics in Asia. Studies of the Spirit of the Eastern Peoples, the Present making of History in Asia, and the part of Christian Missions. By Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions. Fleming H. Revell Co. 1898. \$1.00.

This is a volume of 271 pages, containing five lectures on Persia, Southern Asia, China, Japan, and Korea. The extended tour during which the material for these discussions was collected, was taken in the years 1896 and 1897. Many of our readers have met Mr. Speer, and know that he has not only the talent for seizing the salient points of a subject, but also that of so presenting it that his readers or hearers shall be left in no uncertainty as to his views. The contributions to American periodicals made by Mr. Speer during his travels were singularly illuminating. In this book he has

gathered up those features of each separate land which seem of most importance, and the total impression of his treatment is that of clearness and strength. The treatment of China is, to a large extent, historical, with a view to showing where the present has its remoter roots. For the purposes for which it is designed the work will prove most useful, although it would have been improved by a fuller discussion of many topics. Events have moved so fast within the past few weeks that we already seem to be living in a different atmosphere from that of which Mr. Speer writes, but the wheel will perhaps turn again very soon, and there are certain to be many surprises in the not distant future of China. On page 145 we find the capture of Peking erroneously assigned to the year 1862, instead of 1860, and on page 201 there occurs—though in a quotation—the strange combination "rummism."

John G. Paton, Missionary to the New Hebrides. An Autobiography edited by his brother. Vol. III. With a Historical Note and an account of the progress of the Gospel in the New Hebrides. Revells. 1898. Pp. 99. \$0.50.

This small volume is intended as a continuation of the two preceding, containing the narrative of the work of Dr. Paton, which is probably more widely known to-day than that of any other living missionary, if not of any missionary. The first few pages contain an article reprinted from the *Missionary Review of the World*, on the Gospel in the New Hebrides. The remainder of the book is comprised in two chapters, of which the first gives a sketch of Dr. Paton's visit to the United States and Canada in the interest of an international understanding about the exclusion of rum and fire-arms from the New

Hebrides. Mutual jealousies prevented any agreement such as ought to have been made a quarter of a century ago. The other section details the tour through the British Isles and the marvellous response to the request of the missionaries for help in the construction of the Mission *Dayspring*, a vessel absolutely necessary to the well-being of the work in the numerous and inaccessible islands of the New Hebrides group. Readers of Dr. Paton's former narratives will perhaps recall the incidental mention of disagreement among the friends of the Mission as to the details of its management, especially in the application of funds raised wholly through Dr. Paton's untiring efforts. He writes of the newer divergences of opinion with great warmth of feeling, but with a large charity for those who differ from him, which all missionaries would do well to emulate. The story reflects no credit on the Australian Churches which have kept a matter pending that ought to have been decided in an hour. When the *Dayspring* was wrecked, instead of ordering a new one, the whole question *pro* and *con* was raised anew, and it has been kept open by a vote of a majority of one in the general assembly meeting at Melbourne down to the present day. That one of the smallest missions should have been thus used of the Lord to help the cause of missions is a great encouragement to workers in obscure fields. On page 70 *wilder* should be printed *wider*.

A. H. S.

"Trade of Central and Southern China," No. 458. Diplomatic and Consular Reports.

The above Report, recently issued on the "Trade of Central and Southern China," is one of unusual interest. The Report was prepared by Mr. F. S. A. Bourne, now *Acting Chief Justice* at Shanghai. Mr.

Bourne was appointed by Lord Salisbury to take charge of the Commercial Mission sent out by the Blackburn Chamber of Commerce. The Commission left Shanghai Oct. 28th, 1896. Their route was along the Yang-tsz to Chung-king, thence to Chen-tu. From Chen tu they journeyed south to Yunnan Fu, then eastward through Kwei-chow and Kwang-si to Canton, reaching the latter place June 15th, 1897.

As this was a Commercial Mission the Report is naturally of special value to the cotton goods manufacturer and dealer. But Mr. Bourne's comments upon the country through which they passed; the character and condition of the people; methods of trade, etc., are of general interest and very valuable. Especially so are his remarks with reference to the culture and use of opium in South-west China. Mr. Bourne attributes the extensive cultivation of opium in these south-west provinces to "their wretched means of communication" with the coast. His estimate is, that "an export like rice would double its price in five stages, 150 miles," so miserable are the methods of transportation. Hence "an export like opium, light in weight for its value, is just what these provinces want." But while he seems to think that present necessity demands such an export, yet he states clearly the effect of the culture and use of opium. The larger the crop raised, the poorer the provinces. The more extensive the use, the more worthless and miserable the people. Mr. Bourne's statements are clear, straightforward, and need no comment to explain or enforce. It is well to remember that the testimony given in this Report as to the effect of the opium culture and habit, is not that of a "fanatical" missionary, nor is it that of a merchant who is filling his pockets through the importation of the drug. It is that of a man in high position, who tells simply what

he himself has seen. By this testimony : (1). The opium habit debauches the user. (2). The extensive culture and use of opium, as seen in Yunnan and Kwei-chow, is a positive hindrance to the extension of trade." Admit Mr. Bourne's testimony, then both missionary and merchant should earnestly co-operate : (1). To stop the importation of opium. (2). To prevent its cultivation in China.

But little is said in the Report of the opium culture in Ssü-chuan. Owing to good water transportation this culture here is not such a hindrance to trade as in the southern provinces. Hence the effects are not so noticeable. But Mr. Bourne estimates the value of opium exported from Ssü-chuan to the eastern provinces at £1,800,000, while the total exports of all sorts, including opium, is estimated at £3,300,000.

His testimony as to the effect of opium in Yunnan and Kwei-chow is positive. I give several extracts below in the order in which they are found in the Report. He says :—

"After K'ung-shan (Yunnan) we traverse fertile dales, now covered with beans and poppy in flower (April 2), making a most wonderful display of colour ; and the hills are well-clad with pines and flowering shrubs—roses and azaleas—now in blossom. But the people seem dull and heavy, and not as strong in physique as one would expect in these mountains. After Yang-kai, poppy fills the whole cultivated area, covering the valley with white and purple, a gorgeous spectacle to the eye, though not agreeable to the mind ; for one must attribute chiefly to opium, I think, the extraordinary failure of this province to recover from the devastation of the rebellion. The drug is so cheap and handy that the men almost all smoke, and most women, especially

among the agriculturists, who tend the poppy and collect and sell the juice, the class that is elsewhere the backbone of China, if indeed, China can be said to have a backbone. I was assured by an English missionary, who has long resided in the province, and in whose judgment I have great confidence, that in the eastern and western circuits (Tao) of the province, which embrace more than two-thirds of its area, 80 per cent of the men and 60 per cent of the women smoke opium ; in the southern circuit the habit is not quite so general ; he had no doubt that the vice had a very bad effect on the race. At all events every traveller must be struck by the great extent to which the fertile valleys—the only land well cultivated—are monopolised by the poppy, by the apathy and laziness of the people, and by the very slow recovery during 25 years from the losses of the rebellion. Another bad result of opium being so ready at hand is the frequency of suicides, especially among women. We heard of a case in which a mother and a daughter-in-law both took opium and died, because of a quarrel over the breaking of a tea cup !

Unfortunately opium has become almost the medium of exchange in this province. It is with opium that Yunnan pays Ssü-chuan and Hongkong for cotton, salt, tobacco, and foreign goods." Pp. 57-58.

Again, still in Yunnan, he says, "Amongst this beauty of shrub and grotesqueness of rock, the ruined village of E-ma-chan is a sad blot ; the houses are shattered and the people hopelessly apathetic, besotted with opium ; many have goitre, and there are numbers of cretins, dwarfed and idiotic-looking creatures ; altogether a sad contrast between degenerate man and his surroundings.

* * * * *

The only traders we met were big parties of Hunan men carrying opium they had bought in I-liang Hsien back to their native town of Hêng-chow Fu, on the Hsiang River, above Hsiang-tan. They said boats went all the year between Hêng-chow and the Yang-tze, and that Hunan was supplied with opium almost entirely from Kuei-chow and Yunnan, the foreign drug going no further west than Ch'ang-sha.

At Lo-p'ing-chow we have reached the region supplied with foreign goods by way of the West River. Here I noticed a proclamation issued by the magistrate exhorting the people to pay the likin due from them on opium; it was known, he said, that about 1,300,000 ounces of opium were produced in the district, but likin was only paid on one-fifth of this amount. It thus appears that in this one district 20,000 pounds worth of opium is produced per annum; in Yunnan and Kuei-chow there are 152 such districts. One must not rigidly infer from this that 3,000,000 pounds worth of opium is raised in these two provinces, although from what I have seen I should be quite ready to believe it.

The native Yunnanese are, generally speaking, too much addicted to opium, lazy and apathetic. They raise easily in their valleys sufficient rice in summer, and in winter they grow opium, with which to pay for cottons to wear. At present the part of the province east and north-east of Yunnan Fu can scarcely afford to buy any of our goods, excepting cotton yarns." Pp. 65-66.

From the journey through Kuei-chow we take the following:—

"At Tai-ping-kai we met a merchant from Yuan-chow, in Western Hunan, who had come here with foreign yarn and silver, and was going back with opium. He told

us he made two round trips in the year, and sometimes three; that Hupeh, Hunan, Kiang-si, Fukien, and the two Kwang provinces are dependent on Yunnan, Kuei-chow and Ssü-chuan for opium, and that a good deal was taken to Hongkong, remade there and sent up the coast as Indian opium.

At the same place some old men told me that opium smoking took its rise here in Yunnan and Kuei-chow, and hence spread to the coast provinces. About five generations of people here had smoked opium. Cultivation of the poppy began on an extensive scale at the end of the reign of K'ien-lung (1796). Then opium was worth its weight in silver. If this be true one can readily understand how, as the habit spread east, the Canton merchants would have made inquiry of the East India Company's factories in Canton and how there would have been a trial shipment from India. There is no doubt that here the officials tried at the beginning of the century to stop the cultivation of the poppy, but it is evident that this must have been very difficult, because an export such as opium, light in weight for its value, is just what these provinces, with their wretched means of communication, want. To-day, without opium, Yunnan and Kuei-chow would have no means of paying for imports." Pp. 69-70.

"Both at Ngan-shun and at Kuei-chow Fu, the capital, we met many parties of Hunanese, usually twenty or more together, well armed; usually one at least walking free of burden, carrying a Winchester repeating rifle. They had brought up foreign goods and silver from places like Hêng-chow Fu, in Western Hunan, and would carry back with them opium bought in exchange."

From Ngan-shun Fu to Kuei-chow Fu "the land is good, but

very little is cultivated, or rather recultivated, since the rebellion. It has been levelled into rice terraces, but these are overgrown with grass and weeds, and sometimes completely covered with shrubs and young trees—on its way back to a condition of tangled forest, although we are here so close to the provincial capital. The temples and more substantial residences are all in ruins, the poppy often planted within the walls." P. 72.

The above extracts are sufficient to show the condition of these prov-

inces where opium is the principal crop,—the currency,—and where the drug is extensively used. The population is sparse. The people are besotted with opium, lazy, apathetic. They are extremely poor. No part of China presents such problems to the missionary. No part of China offers so little to the merchant. While other causes are present to produce these results, yet one who reads carefully Mr. Bourne's Report will not hesitate to write down opium as the chief.

D. L. ANDERSON.

Editorial Comment.

NEXT month we hope to be able to give tabulated results of of the native Church attendance census. A table will also be printed showing where the different missions are at work in China.

* * *

OUR readers will be glad to learn that the subscription list opened in the *N.-C. Daily News* for the benefit of the Margaret Williamson Hospital Rebuilding Fund has mounted up to Tls. 600 and \$3,075, "a conspicuous proof," our kindly contemporary says, "that a good cause will never appeal in vain to the charity of Shanghai." Not being weary in well-doing the same paper has expressed its willingness to receive, and acknowledge, and forward to the Rev. B. C. Patterson any contributions that may be sent to relieve the destitution so alarmingly prevalent in North Kiang-su.

* * *

"THOSE that have turned the world upside down have come hither also." Well might the

Chinese authorities, if they knew so much Scripture, use these words against the missionaries at the present time. For it is without doubt that the present upheaval is due to the work of the missionaries. They have translated the books and made possible the enlightenment of the men who are desirous, at last, of making a change. And so it is simply the inevitable that has come about. Wherever the light shines into the darkness there will be those who love the darkness, because their deeds are evil, and who would rather perish in the darkness than subject themselves to the terrible exposures which light would reveal. Reformation—to them—is more than revolution; it is destruction.

* * *

BUT there are others who desire light and improvement. At first, indeed, they may "see men as trees walking," may make a great many blunders, like the poor Emperor of China, but it is progress nevertheless, or an attempt towards progress, and as

such is to be welcomed and cherished. We do not believe that China can go back from the beginning already made. Whether the present Emperor is to be reinstated, or the Empress-Dowager is to hold sway for a time, we believe that the knell of a conservatism that clings so tenaciously to a dead-past, is struck. The new leaven of Reform has begun to work, and is now secretly working throughout the empire. It will manifest itself in time.

* * *

THE air seems full of mission meetings and conferences. Among the former, held during the past month, special interest is attached to the Jubilee meetings which preceded the regular annual conference of the Methodist Episcopal Church, South. Delegates were present from sister and daughter missions in Japan and Korea, whilst the home board representative was Bishop A. W. Wilson, who has had good opportunities of becoming conversant with the problems and conditions of mission work in the East; this being his fourth visit. It was a felicitous arrangement that he should participate in the Jubilee celebrations of the mission with whose organization he has been so much identified.

* * *

SEVERAL other representatives of the home Churches are presently paying visits to various sections of the mission field. We trust the experiences obtained will be helpful to these friends, and through them be later on a source of inspiration to the Church at home. One of these friends is Rev. C. Inwood,

who has been sent out by the Keswick Missionary Council, with special reference, we understand, to the West China Missionary Conference, to be held in Chungking in January of next year. Prospective details of this conference were published in last month's RECORDER.

* * *

LAST year, when referring to union meetings, we reminded our readers of the value of publishing condensed reports with statistics, for "whilst conditions of work differ in different parts of the field, we can always benefit by the recital of each other's experiences, sympathise in mutual difficulties, and be unitedly thankful for successes attained." In view of the conferences being held and to be held, we again remind our readers of the value of published reports; and we trust in time to catch something of the spirit that prevailed at these gatherings and derive benefit from the information offered. Already the second Shantung missionary conference has become a thing of the past, so far as the actual convening of, and attendance at, meetings is concerned; but we believe its benefits will be felt over a long time and through a wide area. From the prospectus issued, the second Shantung gathering evidently intended to adopt the motto of the first:—

"For by wise guidance thou shalt make thy war;

And in the multitude of counsellors there is safety."

* * *

INFORMATION of a new departure in the matter of conferences comes from Amoy. During last winter it was proposed that a

conference of teachers belonging to the American Reformed and English Presbyterian Churches, and the London Missionary Society at work in that district, should be held in Amoy at the close of the school term. The scheme ultimately enlarged, so as to include pastors' wives, Bible-women, and some of the preachers' wives. We understand that, in spite of many difficulties, over one hundred responded to the invitation, the greater number travelling long distances to be present; many spending two, three, and even four days on the road. The programme of a week's meetings was most successfully carried out. It is evident, to our great joy, that such gatherings will be of great help in the deepening of the spiritual life of our native brethren and sisters. With deeper Christian experiences the desire will more and more be, that God will not only use us, but make us "usable."

* * *

LOOKING over the manuscript minutes of the Conference of 1877 we came on this resolution: "*Resolved*, That we desire to record our gratitude to our Heavenly Father for the spirit of harmony which has characterized the proceedings of this Conference, for the delightful seasons of Christian and social intercourse we have enjoyed, and for the great advantages we have gained from the papers and discussions to increase the efficiency of our work." This summarises excellently the principal advantages of missionary conferences. Both natives and foreigners perceive that missionaries are not isolated or irascible

units, but present a united front and are animated by the same spirit. The personal realization of this unity and harmony is a great joy to the missionaries themselves, and leads to an attitude of mind well adapted to expressing and utilising varied experiences.

* * *

FROM a private letter we learn that the new German port of Tsin-tau is now occupied by the Evangelical Protestant Missionary Society, by the Berlin Missionary Society, and the American Presbyterian Mission.

These societies can, it is believed, in conjunction with the Swedish Baptists in Kiao-chow city, and the American Baptists in Ping-tu, provide fairly well for the evangelistic needs of this part of the province.

It is expected that the members of the German societies will establish a strong institutional mission in the port itself, including schools, hospital, etc., while the Presbyterian Mission will be more largely devoted to a purely evangelistic work in the field occupied by it during the last thirty years.

The crowding of missions, together with consequent useless expenditure of funds and labor, is not entirely an edifying spectacle to a world always too ready to be sarcastic. Shantung as a province is now extraordinarily well provided for from an evangelistic standpoint. It is probable that it is the least needy province in the whole eighteen.

* * *

THE many readers who have looked into the monumental work of Dr. James S. Dennis, "Christian Missions and Social Progress," will be interested in

a few words from a private letter from him, dated July 26th: "I am now hard at work on the second volume, which involves extended labor, and will be full of details. The effort to issue a world-wide encyclical of missions is one which I think would paralyze me had I not become so engrossed in the task that I cannot afford to be paralyzed and have no time to spare for

such an interruption. I shall not be able to issue the second volume until next spring. I am much gratified as well as bewildered at the mass of material which has come to hand, and I think the Christian public will be interested to see at how many points and in what effective ways Christian missions are touching the social interests of the old civilizations."

Missionary News.

Anti-Opium League.

The Executive Committee calls an annual meeting of the Anti-Opium League at the Methodist Church, Yunnan Road, Shanghai, on Wednesday, the 7th of December, at 2 p.m.

The Local Committees in the different cities are requested to be present. In case of inability to attend, the Local Committee or the Missionary Association is specially requested to appoint some one in Shanghai to represent it at this meeting. It is expected that a more general meeting of A. O. L. will be held next spring about the time the Educational Association assembles in Shanghai.

H. C. DuBOSE, *President.*

J. N. HAYES, *Secretary.*

Contributions.

Mr. Kyng, per Dr. Park	...	\$25.00
A. Copp	1.00
W. M. Upcraft	10.00
A friend	5.00
Total receipts to date	...	296.30

G. L. MASON,
Treasurer, A. O. L. in C.

Increase of Morphia-eating.

Doctors Boone, Main and Lyall and others in the Missionary Conference of 1890 called attention to the rapid growth of the habit of morphia-eating in China. It was pointed out that in many places some of the native Christians were becoming demoralized by the business of selling opiates to cure the opium habit, a business begun with real desire to help cure opium-smokers, but carried on for gain, even after it was well-known that nearly all their customers were only, for a time, leaving off smoking, and learning the worse habit of morphia-eating.

Morphine, being classed as medicine, is admitted free of duty. This ought not to be. Customs' officials, especially, may do a humane service by calling the attention of the Chinese government to this leak in the revenue, and showing that, if the tax on opium is meant to be restrictive, a heavier duty should be levied on morphia.

Since 1890 the trade in morphia has advanced by leaps and bounds. Hongkong is the chief port of entry

for South China, Shanghai for North China.

Mr. Wheeler, of the Statistical Department of the Customs, courteously gives me the following figures for the one port of Shanghai. Previous to 1892 the Customs' reports do not give any statistics:—

Morphia imported at Shanghai.

	Oz.
1892	15,711
1893	26,793
1894	43,414
1895	64,043
1896	67,320
1897	68,170

The value of the morphine entering Shanghai in 1892 was \$18,790 Mex.; in 1897 it reached to \$172,578 Mex.

The Anti-Opium League in China is specially working against opium-smoking. Ought we not also to suggest that the retailing of morphine pills, powders, and tinctures, except by qualified physicians, should be a matter of Church discipline?

G. L. MASON,

Treasurer, A. O. L. in China.

1 Seward Road, Shanghai.

Christian Endeavor Notes.

The British papers assert with emphasis that the Christian Endeavor Convention held in Glasgow this month was the largest religious body ever convened on that side of the Atlantic.

The annual British Convention of Christian Endeavorers is to be held next year in Belfast, and already the Rev. Henry Montgomery, who is president for the district, has summoned a meeting to make preliminary arrangements. In taking time by the forelock, he will doubtless succeed in securing

a thoroughly good and influential meeting.

The attendance at the Christian Endeavor Convention at Nashville was, compared with other conventions of the order, quite small, but it is said to have been the best ever held.

President Clark says the recent Endeavor Convention at Nashville did much to allay the ghost of sectionalism.

Part of the interesting Junior exercise presented at the Nashville Convention was the reading of messages from all over the world, sent by Juniors who have been writing to Mrs. Clark.

Many interesting ones came from China, from societies of strange names: "The Hill of Protected Happiness Society," "Sunset Creek Street Society," "Pure Heart Hall Society," "Back Alley Chapel Society," "Great Peace Bridge Society," and the like. "We want to be little soldiers," says one of these messages.

Russia is said to be the only country in the world without a Christian Endeavor Society. England has 4,647; Canada, 3,456; Australia, 2,284; Scotland, 535; India, 433; Wales, 331; Ireland, 213; China, 139; Africa, 110. The total enrollment from without the United States is 11,775 societies. The increase in South Africa, India, China, Germany and throughout Great Britain has been large. The aggregate membership for all lands is more than three and a quarter millions. The Constitution has been translated into thirty-seven languages for the use of foreign societies.

Japan has not less than fifty Christian Endeavor Societies.

The *Endeavor World* says: "We have the men drilled and ready for service—the Student Volunteers—but no money to send them. Doors are open to us, with access to all quarters of the globe." A spectacle is thus presented which must be humiliating to the Church Universal. Plenty of men and women ready to give the Gospel to the heathen and no money to send them!

The Fukien Provincial Christian Endeavor Union, with a membership of twelve hundred, sends its greetings to the other Societies in China, and would be very happy to receive a message from them in time for its Sixth Annual Convention, to be held at Foochow, November 15th and 16th.

MARIETTA MELVIN,
General Secretary.

Diary of Events in the Far East.

October, 1898.

4th.—According to Imperial decrees the 4th rank Metropolitan officer, Wang Chao, is cashiered, and all property belonging to him is to be confiscated. His arrest is to be made wherever found.

For recommending K'ang Yu-wei to the Throne, Li Tuan-t'ên, President of the Board of Rites, is cashiered and banished to Kashgaria, where he is to be kept under the strict surveillance of the local authorities.

5th.—P'u Ting is appointed a Sub-Chancellor of the Grand Secretariat with the brevet rank of a Vice-President of the Board of Rites.

Ch'ên Pao-chen, as Governor of the province of Hunan, being accounted guilty of betraying the trust that was reposed in him by recommending to the Throne criminal characters, is cashiered and dismissed for ever from the public service. His son, Ch'ên San-lih, 3rd class secretary of the Board of Civil Appointments, is also cashiered and dismissed for ever.

Chiang Piao, 4th grade Metropolitan officer, and Hsi Lin, Hanlin Bachelor, having been found guilty of the crime of favouring and protecting traitors and transmitting secret information to them, are cashiered and dismissed for ever. They are further to be placed under the strict surveillance of the local authorities of their native cities.

In an Edict from the Empress-Dowager indignation is expressed that ignorant people should start rumours and so cause riot and conflict to arise, and that the local authorities have been unable to prevent them by prior exhortations and teachings. They cannot therefore escape the charge of incapability and consequent punishment. "I hereby," says the Empress-Dowager, "issue this special edict to the high provincial authorities of the empire to tremblingly

obey my instructions and diligently protect all places wherever Christian chapels of any nationality may have been built. All missionaries that may be in the interior must be properly and politely treated, and if ever any disputes between foreigners and natives arise, justice must be done in every instance. The people also must be exhorted to live in harmony with the Christians in their midst. All the more cordially should be shown to foreigners traveling or exploring in the interior."

17th.—In consequence of the distress amongst the sufferers from the recent Yellow River floods in Shantung the Empress-Dowager assigns the sum of Tls. 200,000 from the Privy Purse to be sent to Governor Chang Ju-mei for distribution to relieve the general distress.

21st.—General Sung Ching, at the head of his whole Army Corps, composing 18,000 men, arrived at Kin-chou from Newchwang.

22nd.—General Nieh, Chihli Provincial Commander-in-chief, at the head of 6,000 troops, started on the 18th instant for Tientsin, and arrived there to-day *en route* for Peking.

News from Chungking that "the rebels, under Yü Man-tze, are still most active, and have assembled in great numbers in the districts of Pi-shan and Yung-chuan. They have destroyed over 150 li of telegraph poles, and are exceedingly threatening in their movements.

23rd.—English engineers attacked by soldiers at Lu-kon-chiao, the Peking terminus of the railway, injuring two of them and killing one Chinese coolie. Work is suspended on the Lu-han railway, and the engineers have been ordered to come in.

25th.—Rioting at Shameen, Canton. The French Volunteers were called out, and were about to fire, when some Chinese troops dispersed the mob.

Missionary Journal.

BIRTHS.

- At Chungking, September 13th, 1898, the wife of EDWARD B. VARDON, of a daughter.
- At Wei-hai-wei, September 26th, 1898, the wife of C. F. HOGG, of a daughter.
- At Lao-ho-keo, Hupoh, October 1st, a son. HORACE NORMAN SIBLEY, to HORACE A. and Gertrude A. Sibley, of C. I. M.
- At 5 Park Lane, Shanghai, on the 15th of October 1898, the wife of J. TREVOR SMITH of the British and Foreign Bible Society, of a daughter.
- At Wuchang, China, on the 21st of October, 1898, the wife of Rev. ERNEST F. GEDYE, M.A., of a son.
- At Wei-hai-wei, on the 23rd of October, the wife J. N. CASE, M.D., of a son.
- At 7 Range Villa, Shanghai, on the 28th of October, the wife of ROBT. E. LEWIS, Trav. Secy, College Y. M. C. A., of a son.

MARRIAGES.

- At the Cathedral, Shanghai, Oct. 24th, 1898, by the Rev. H. C. Hodges, M.A., the Rev. W. ADAM MCCURRACH, of the English B. M. S., Shansi, to CLARA NOVELLO, only daughter of R. Scholey, Esq., Bradford, York, England.
- At the Cathedral, Shanghai, Oct. 24th, 1898, by the Rev. H. C. Hodges, M.A., the Rev. THOMAS J. UNDERWOOD, of the English B. M. S., Shansi, to FANNY ROBERTA, eldest daughter of the late Robert White, Esq., of Brighton, England.
- At the Cathedral, Shanghai, Oct. 27th, by the Rev. H. C. Hodges, M.A., the Rev. JOHN HEDLEY, English Methodist Mission, Lao-ling, Shantung, to ANNIE SMITH, daughter of William Whitehead, Esq., of Blyth, Northumberland, England.

DEATHS.

- At P'ang-chuang, Shantung, Aug. 20th. ARTHUR LABAREE HOULDING, eldest son of Rev. Horace W. and Mrs. Houlding, aged 9 years and 8 months.
- At Lun-cheo, Oct. 22nd. Mr. T. E. S. BOTHAM, from typhus fever.

ARRIVALS.

- At Shanghai, Oct. 1st. Misses J. A. WARNER, J. E. KIDMAN and E. J. FERGUSON, Mr. and Mrs. D. E. HOYTE and child (returned), from Australia; Mrs. J. B. THOMPSON and two children, Misses R. BIRD, M. S. MORRIS, CHAPIN, the Misses WYCKOFF, Rev. W. S. AMENT (all returning);

- Miss PATTERSON (new), A. B. C. F. M.; Miss LOBENSTINE, Rev. E. C. LOBENSTINE, Rev. D. B. S. MORRIS (new), Amer. Pres. Mission, Nanking.
- At Shanghai, October 4th, Dr. ETHEL GOUGH (returning), Misses A. E. POMEROY and A. E. HOCKING (new), Wes. Mission, Hankow.
- At Shanghai, October 10th, Rev. A. E. SHOBERG and family (new), Swedish Mission Covenant.
- At Shanghai, October 11th, Rev. E. N. FLETCHER and family, Dr. J. S. GRANT and family, Missionary Union, Ningpo (returning).
- At Shanghai, October 17th, Misses G. E. METCALFE and E. E. WATTS, Christian Mission, Ningpo; Messrs. M. L. GRIFFITH (returned), A. H. BACH, J. S. ORR, A. HOLLAND, A. H. BARRHAM, D. A. G. HARDING, E. C. SMITH and J. B. MARTIN, from England.
- At Shanghai Oct. 22nd, Mr. and Mrs. C. S. FANSON and 2 children, Mr. and Mrs. G. MCCONNELL and child, and Mr. B. CURTIS WATERS, from England; Miss R. HATTREY and Miss R. A. M. C. VON MALENBORG, from Norway and Sweden, respectively; also Messrs. H. LYONS, J. H. EDGAR, T. O. RADFORD, R. A. McCULLOCH, C. N. LUCK, W. T. HERBERT and G. H. WILLIAMS, from Australia; Mrs. MICH and 2 daughters (returning), London Mission; Miss B. G. MACINTYRE, Rev. W. MACNACHTAN, M.A., Scotch Pres. Mission, Manchuria; Dr. ETHEL L. STARMER, M.B., C.M., Rev. W. MISKELLY, M.A., Dr. and Mrs. J. A. GREIG, Irish Pres. Mission, Manchuria; Rev. Dr. SWALLOW, Eng. Meth. Mission, Ningpo.
- At Shanghai, October 23rd, Dr. A. FLETCHER JONES (new), English Methodist Mission, Tientsin.
- At Shanghai, October 29th, Rev. F. DAHLEN and wife, Misses L. PEDERSEN and POTNER, M.D. (new), Rev. D. NELSON (returning), Norwegian Lutheran Mission; Miss H. L. KIRBY, Foo-chow, C. E. Z.

DEPARTURES.

- From Shanghai, Oct. 4th, Mrs. D. S. MURRAY and 2 children, for London.
- From Shanghai, Oct. 10th, Mr. and Mrs. W. HAGGIST and child, for Sweden.
- From Shanghai, Oct. 27th, Mr. E. J. BAKER and wife, for America.
- From Shanghai, Oct. 29th, Dr. F. M. WOOLSEY and wife, Miss L. M. MASTERS, M.D., for America.

